THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The Executive Committee has arranged for the delivery of a series of afternoon lectures on the work of the Fund, in the months of May and June next, at No. 20, Hanover Square, a few doors from the office and museum of the Fund. Sir Charles Wilson, Major Conder, Canon Tristram, Canon Dalton, Professor Hayter Lewis, Mr. Walter Besant, Mr. Flinders Petrie, and Mr. Henry A. Harper, are among those who have promised to lecture. Application for tickets for a single lecture or for the whole course should be made early to Mr. George Armstrong, Assistant Secretary. *See* leaflet with present number for particulars.

Mr. Bliss's detailed report of the work of the season at Tell el Hesy is published in the present number. Some of the objects found are of great interest, particularly the bronze weapons from the lowest, or "Amorite" town. Several fragments of pottery have inscriptions on them, of which drawings are given. *Funds for the continuance of the excavations are urgently needed.*

It has long been thought by many students of the topography of ancient Jerusalem that "Herod's monument" is to be sought further south than the Birket Mamilla, where Schulz had placed it. Herr Schick reports that it is believed to have been found on the "Nicophorieh" ground, where the Greek Convent, to whom that property belongs, has been making extensive excavations.

Herr Schick sends an account of these interesting discoveries, with plan and section of the spot, and we are indebted to the courtesy of a Russian correspondent for plan of the rock-cut tomb chambers found there, and drawings of the ornamentation of the sarcophagi in them.

We are happy to state that M. Clermont-Ganneau is actively engaged on the letterpress which is to accompany the drawings of M. Lecomte, illustrating M. Ganneau's Archæological Mission, and that it is confidently hoped the volume will be published by the end of the present year.

The Rev. J. E. Hanauer reports that one of the sculptured figures in the cave at Saris has been cut out and taken away.

A squeeze of a long inscription in Phœnician characters, stated to have been recently discovered at a place not far from Jaffa, has been forwarded by Mr. Bliss. It appears to contain about 200 letters. A paper upon it from the pen of Major Conder will be found at page 171.

We regret that owing to the illness of Major Conder, his promised paper on the decipherment of the Hittite Inscriptions has had to be postponed.

The Rev. J. Llewelyn Thomas, M.A., Briton Ferry, Glamorganshire, has been appointed Lecturer for the Fund in Wales.

The Rev. T. E. Dowling, honorary secretary of the Fund at Jerusalem, reports the formation of "the Jerusalem Association of the Palestine Exploration Fund." This local society numbers already fourteen members, and has Bishop Blyth for its chairman; it has opened a Reading Room in the Holy City, where the maps and books of the Fund may be consulted by travellers and others, and has made arrangements for the delivery of a number of lectures on the Archæology of Jerusalem and Palestine, by local antiquaries, during the season of visitors.

The publication of a valuable series of barometrical determinations of heights in Lebanon, Anti-Lebanon, and on Hermon, by Prof. R. H. West, has been postponed until the July number of the *Quarterly Statement*.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., except on Saturdays, when it closes at 2 p.m.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and the Holy Land.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The following gentlemen have kindly consented to act as Honorary Local Secretaries:

The Rev. W. H. Cavanagh, 43, Harvey Street, Germantown, Phila., Pa., U.S.A.

The Rev. H. Hamilton Jackson, Cheriton, Bromley Common.

The price of the remaining copies of "Palestine under the Moslems" has been raised to 10*s.* each to subscribers to the fund, and 16*s.* to non-subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, has been issued to subscribers. It is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. The edition is limited to 500. The first 250 subscribers pay seven guineas for the three volumes; subscribers to the "Survey of Western Palestine" are privileged to have the volumes for this sum. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* Mr. A. P. Watt, 2, Paternoster Square, is the Sole Agent. The attention of intending subscribers is directed to the announcement after Maps and before Contents of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy 'Arabah" has been completed and sent out to subscribers.

The books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. The books are the following (*the whole set* (1 *to* 13) *can be obtained by subscribers to the Fund by application to the Head Office only* (24, *Hanover Square, W.*), *for* £3 1*s.* 6*d.*, *carriage paid to any part in the United Kingdom only*):—

By Major Conder, R.E.—

(1) "Tent Work in Palestine."—A popular account of the Survey of Western Palestine, freely illustrated by drawings made by the author himself. This is not a dry record of the sepulchres, or a descriptive catalogue of ruins, springs, and valleys, but a continuous narrative full of observations upon the manners and customs of the people, the Biblical associations of the sites, the Holy City and its memories, and is based upon a six years' experience in the country itself. No other modern traveller has enjoyed the same advantages as Major Conder, or has used his opportunities to better purpose.

(2) "Heth and Moab."—Under this title Major Conder provides a narrative, as bright and as full of interest as "Tent Work," of the expedition for the *Survey of Eastern Palestine.* How the party began by a flying visit to North Syria, in order to discover the Holy City—Kadesh—of the children of Heth; how they fared across the Jordan, and what discoveries they made there, will be found in this volume.

(3) Major Conder's "Syrian Stone Lore."—This volume, the least known of Major Conder's works, is, perhaps, the most valuable. It attempts a task never before approached—the reconstruction of Palestine from its monuments. It shows what we should know of Syria if there were no Bible, and it illustrates the Bible from the monuments.

(4) Major Conder's "Altaic Inscriptions."—This book is an attempt to read the Hittite Inscriptions. The author has seen no reason to change his views since the publication of the work.

(5) Professor Hull's "Mount Seir."—This is a popular account of the Geological Expedition conducted by Professor Hull for the Committee of the Palestine Fund. The part which deals with the Valley of Arabah will be found entirely new and interesting.

(6) Herr Schumacher's "Across the Jordan."

(7) Herr Schumacher's "Jaulân."—These two books must be taken in continuation of Major Conder's works issued as instalments of the "Survey of Eastern Palestine." They are full of drawings, sketches, and plans, and contain many valuable remarks upon manners and customs.

By Walter Besant, M.A.—

(8) "The Memoirs of Twenty-one Years' Work."—This work is a popular account of the researches conducted by the Society during the past twenty-one years of its existence. It will be found not only valuable in itself as an interesting work, but also as a book of reference, and especially useful in order to show what has been doing, and is still doing, by this Society.

(9) Herr Schumacher's "Kh. Fahil." The ancient Pella, the first retreat of the Christians; with map and illustrations.

By George Armstrong—

10) Names and Places in the Old and New Testament and Apocrypha. This is an index to all the names and places mentioned in the Bible and New Testament, with full references and their modern identifications, as shown on the new map of Palestine.

(11) Besant and Palmer's "History of Jerusalem."—The "History of Jerusalem," which was originally published in 1871, and has long been completely out of print, covers a period and is compiled from materials not included in any other work, though some of the contents have been plundered by later works on the same subject. It begins with the siege by Titus and continues to the fourteenth century, including the Early Christian period, the Moslem invasion, the mediæval pilgrims, the Mohammedan pilgrims, the Crusades, the Latin Kingdom, the victorious career of Saladin, the Crusade of Children, and many other little-known episodes in the history of the city and the country.

(12) Northern 'Ajlûn "Within the Decapolis," by Herr Schumacher.

By Henry A. Harper—

(13) "The Bible and Modern Discoveries."—This work, written by a Member of the Executive Committee of the Palestine Exploration Fund, is an endeavour to present in a simple and popular, but yet a connected form, the Biblical results of twenty-two years' work of the Palestine Exploration Fund. The writer has also availed himself of the discoveries made by the American Expeditions and the Egyptian Exploration Fund, as well as discoveries of interest made by independent travellers.

The Bible story, from the call of Abraham to the Captivity, is taken, and details given of the light thrown by modern research on the sacred annals. Eastern customs and modes of thought are explained whenever the writer thought that they illustrated the text. This plain and simple method has never before been adopted in dealing with modern discovery.

To the Clergy and Sunday School Teachers, as well as to all those who love the Bible, the writer hopes this work will prove useful. He is personally acquainted with the land; nearly all the places spoken of he has visited, and most of them he has moreover sketched or painted. It should be noted that the book is admirably adapted for the School or Village Library.

By Guy le Strange—

(14) "Palestine under the Moslems."—For a long time it had been desired by the Committee to present to the world some of the great hoards of information about Palestine which lie buried in the Arabic texts of the Moslem geographers and travellers of the Middle Ages. Some few of the works, or parts of the works, have been already translated into Latin, French, and German. Hardly anything has been done with them in English, and no attempt has ever been made to systematise, compare, and annotate them.

This has now been done for the Society by Mr. Guy le Strange. The work is divided into chapters on Syria, Palestine, Jerusalem, and Damascus, the provincial capitals and chief towns, and the legends related by the writers consulted. These writers begin with the ninth century and continue until the fifteenth. The volume contains maps and illustrations required for the elucidation of the text.

The Committee have great confidence that this work—so novel, so useful to students of mediæval history, and to all those interested in the continuous story of the Holy Land—will meet with the success which its learned author deserves.

By W. M. Flinders Petrie—

(15) "Lachish" (one of the five strongholds of the Amorites).—An account of the excavations conducted by Mr. Petrie in the spring of 1890, with view of Tell, plans and sections, and upwards of 270 drawings of the objects found.

By Trelawney Saunders—

(16) "An Introduction to the Survey of Western Palestine, describing its Waterways, Plains, and Highlands, with special reference to the Water Basin—(Map. No. 10)."

The first edition of the new map of Palestine is nearly exhausted and a second edition is in progress. This map embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 21 sheets, with paper cover; price to subscribers to the Fund, 24*s.*; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (*see* Maps).

In addition to the 21-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5-7, 9-11, 13-15, 20-22), which include the whole of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. *See* key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12*s.* 6*d.*; to the public, £1 1*s.*

The size of the map, mounted on cloth and roller for hanging, is $4\frac{1}{2}$ feet by $6\frac{3}{4}$ feet.

Any single sheet of the map can be had separately, price, to subscribers of the Fund, 1*s.* 6*d.* Mounted on cloth to fold in the pocket suitable for travelling, 2*s.* To the public 2*s.* and 2*s.* 6*d.*

A copy of names and places in the Old and New Testament, with their modern identifications and full references, can be had by subscribers with either of these maps at the reduced price of 2*s.* 6*d.*

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from December 21st to March 18th, was—from annual subscriptions and donations, including Local Societies, £650 16*s.* 8*d.*; from all sources, £1,137 17*s.* 3*d.* The expenditure during the same period was £700 6*s.* 4*d.* On March 19th the balance in the Bank was £684 5*s.* 6*d.*

Subscribers are begged to note that the following can be had by application to the office, at 1*s.* each:—

1. Index to the *Quarterly Statement*, 1869–1880.
2. Cases for Herr Schumacher's "Jaulân."
3. Cases for the *Quarterly Statement*, in green or chocolate.
4. Cases for "Abila," "Pella," and "'Ajlûn" in one volume.

Early numbers of the *Quarterly Statement* are very rare. In order to make up complete sets, the Committee will be very glad to receive any of the following numbers:—

No. II, 1869; No. VII, 1870; No. III, 1871; January and April, 1872; January, 1883, and January, 1886.

It having been reported to the Committee that certain book hawkers are representing themselves as agents of the Society, the Committee have to caution subscribers and the public that they have no book hawkers in their employ, and that none of their works are sold by itinerant agents.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The only authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Member of the Society of Biblical Archæology, Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *In the Track of the Israelites from Egypt to Canaan.*
(3) *Bible Scenes in the Light of Modern Science.*
(4) *Eastern Palestine.*
(5) *The Dead Sea and the Cities of the Plain.*

The Rev. J. Llewelyn Thomas, M.A., Briton Ferry, Glamorganshire, South Wales. His subjects are as follows :—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands ; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

BALANCE SHEET FOR THE YEAR ENDING 31ST DECEMBER, 1891.

RECEIPTS.

	£	s.	d.
To Balance in Bank 31st December, 1890	811	7	7
Donations and Subscriptions	1,637	13	11
Proceeds of Lectures	13	8	5
Sales of Maps	183	10	2
Sales of Memoirs of Western and Eastern Palestine and other Books published by the Society	759	11	2
Sales of Photographs and Slides	45	18	0
	£3,451	9	3

EXPENDITURE.

	£	s.	d.
By Exploration	850	18	6
Printing and Binding, including *Quarterly Statement*..	719	8	9
Maps, Lithographs, Photographs, Illustrations, &c., including those for the *Quarterly Statement*	239	11	0½
Management, including Rent, Salaries, Wages, Advertising, Insurance, Stationery, and Sundries	656	0	2
Postage and Carriage of *Quarterly Statements*, Books and Maps..	131	3	5½
Museum Fittings and Removal of Office ..	121	14	1
Liabilities paid off, due at end of 1890.. ..	418	7	0
Balance in Bank 31st December, 1891.. .. .. £314 6 3 ..	314	6	3
Less Subscriptions paid in advance on account of 1892 17 5 6			
Net Balance 297 0 9			
	£3,451	9	3

TREASURER'S STATEMENT.

It will be seen that the total expenditure on exploration was £850 18*s.* 6*d.* The very heavy sums paid for printing, binding, maps, lithographs, illustrations, photographs, &c., for the most part represents books and maps published by and sold by the Fund, and the *Quarterly Statement* distributed among the subscribers gratuitously.

In the statement of assets and liabilities, it will be seen that a large amount of these publications, for nearly all of which there is a steady demand, remains on hand.

Special expenses were incurred during the year in consequence of the offices of the Fund being removed to 24, Hanover Square. During the quarter in which this took place rent had to be paid for both the old and present offices.

Outstanding liabilities to the amount of £418 were paid off during the year.

Assets.	£	*s.*	*d.*
Balance in Bank.. ..	314	6	3
Stock of Books, Maps, Photos, &c., on hand ..	1,500	0	0
Surveying Instruments ..	100	0	0
Show Cases, Furniture and Fittings	100	0	0
In addition to the above there is the valuable and unique collection of antiques, models, &c.			

Liabilities.	£	*s.*	*d.*
Printing, Lithographing, Rent, and Current Expenses	671	0	10
Excavations.			

W. Morrison,
Treasurer.

PLAN III.

Plan of Excavations at N.E. Quarter of TELL EL HESY.

Average Depth below top of Mound 15 feet.
Height above Sea about 310 feet.

REPORT OF THE EXCAVATIONS AT TELL EL HESY, FOR THE AUTUMN SEASON OF THE YEAR 1891.

By Frederick Jones Bliss, B.A.

The excavation was resumed on October 13th. Readers of my report for the spring season will remember that I had cut down the north-east quarter of the Tell to an average depth of 12¼ feet; the mound slopes down towards the north, so that, although the floor of the excavations was pretty level, the deepest cutting was at the south end, near the wall marked on Mr. Petrie's plan, where I had gone down 18½ feet. As the mound is narrower at the south end, I had, as far down as the digging went, thoroughly investigated actually more than one quarter of the mound, more nearly one-third. I took up the work where it was left off, and on December 19th, when the storms drove us away, the excavation had reached an average depth of 22½ feet, the part near the wall being 28½ feet below the top of the mound at that point. Of course, as we descend the area of the excavation increases in proportion to the slope of the hill.

Wishing to reach the Amorite period somewhere, I took advantage of a place partially cleared by Mr. Petrie in front of the Pilaster building, and in a plot 50 feet by 20, dug down till I reached the earliest dwellings founded on the original soil, 25 feet below the level of the Pilaster building. Taking into account this second excavation, the increase of area in the first, and the debilitated condition of the work-people, many of whom were reduced by fever, I think the work went on as rapidly as could be expected, and compares favourably with the work in the spring.

It will be remembered that I had uncovered the parts of two towns lying within the limits of my area, the second lying at an average depth of 7½ feet below the top of the mound, and that after this I dug through about 5 feet of *debris*, which yielded little result. We had been at work hardly an hour on October 13th when the bases of wallings of a third town appeared, and in a few days I was able to make Plan III, which represents the walls lying at an average depth of 15 feet, about 310 feet above sea-level. Whether the large depth of *débris* between the base of the second and the wallings of the third town are due entirely to the ruins of the third town, or to very much decayed ruins of an intermediate town, I cannot decide. In my report in the October *Quarterly Statement*, page 289, I wrote: "Rooms A B, and C in the plan of the second town were built on ruins of similar walls in this intermediate period. Signs of other walls were found, but not satisfactory enough to plan." I insert

VIEW OF EXCAVATION AT TELL EL HESY.

this quotation to show that I do not speak of the town uncovered in the middle of October as the third town dogmatically, but for convenience, as it is the third town clear enough to be planned.

This third town, then, is interesting, as it is bounded on the north by the wall which Mr. Petrie suggests may be ascribed to Manasseh. My observations in regard to this wall differ from his in some particulars. Starting from the east edge (*see* Petrie's "Tell el Hesy," Plate II), his wall runs for about 150 feet north, 69° west. Starting at the same point my wall runs north, 78° west (magnetic) for 39 feet, when there occurs a platform projecting to the north. The wall then changes, the direction, running north, 71½° west (magnetic) for 43 feet, after which it was so decayed that I could not decide whether it continued in the same direction, or turned towards the north for a few feet before continuing west. The whole wall gave me some trouble at first, as it was worn down to 2 or 3 feet above its base, but when I came to destroy it, I was confirmed in my measurements. For example, from the north-east corner to the platform E (*see* Plan III), I found decay and burning outside my wall, while the wall itself was solid brick, with a clear face. This part rested on rough stones. At 29 feet 6 inches from the north-east corner there were remains of a thin walling running north, between which and the platform the main wall was slightly bent for 7 feet. The platform was quite clear, with decided corners at the angles it made with the wall. This may have been a tower or a gateway. I have indicated by dotted lines the solid squares of bricks which remained after the decay had been removed from the platform.

From the platform west the face was very clear; outside the decay contained small fragments of pottery, the wall itself, when broken up, revealed none. We found the face by approaching through the outside decay, and as we got nearer, by giving a sharp tap of the pick, when the decay, hardly distinguishable to the eye from the brick in place, would fall off from a face of solid walling. The wall in this part rested on solid brick.

The whole town was worn down almost to its base. The thickness of walls A, B, and C make it probable that they were the mud brick floorings of small rooms. Room D was rectangular; the inside measurements of the north and south walls being 14 feet 3 inches, and of the east and west walls 13 feet 2 inches. The northern, southern, and western walls were 21 inches thick, and the eastern wall separating it from a room, the walls of which came to an end where the east edge is worn away, was 13 inches thick. This town contained ovens and pits.

Plan IV represents the foundation of structures found at an average depth of 20 feet, about 305 feet above sea-level. We find here a puzzle roughly parallel lines of isolated stones and brick wallings, worn down to two or three feet from their base; the whole covering a large area. The measurements of the builders were rough. For example, the line of stones C, having the direction north, 18° east (magnetic), is exactly parallel to line B, but walling D has the direction north, 15½ east (magnetic); line E,

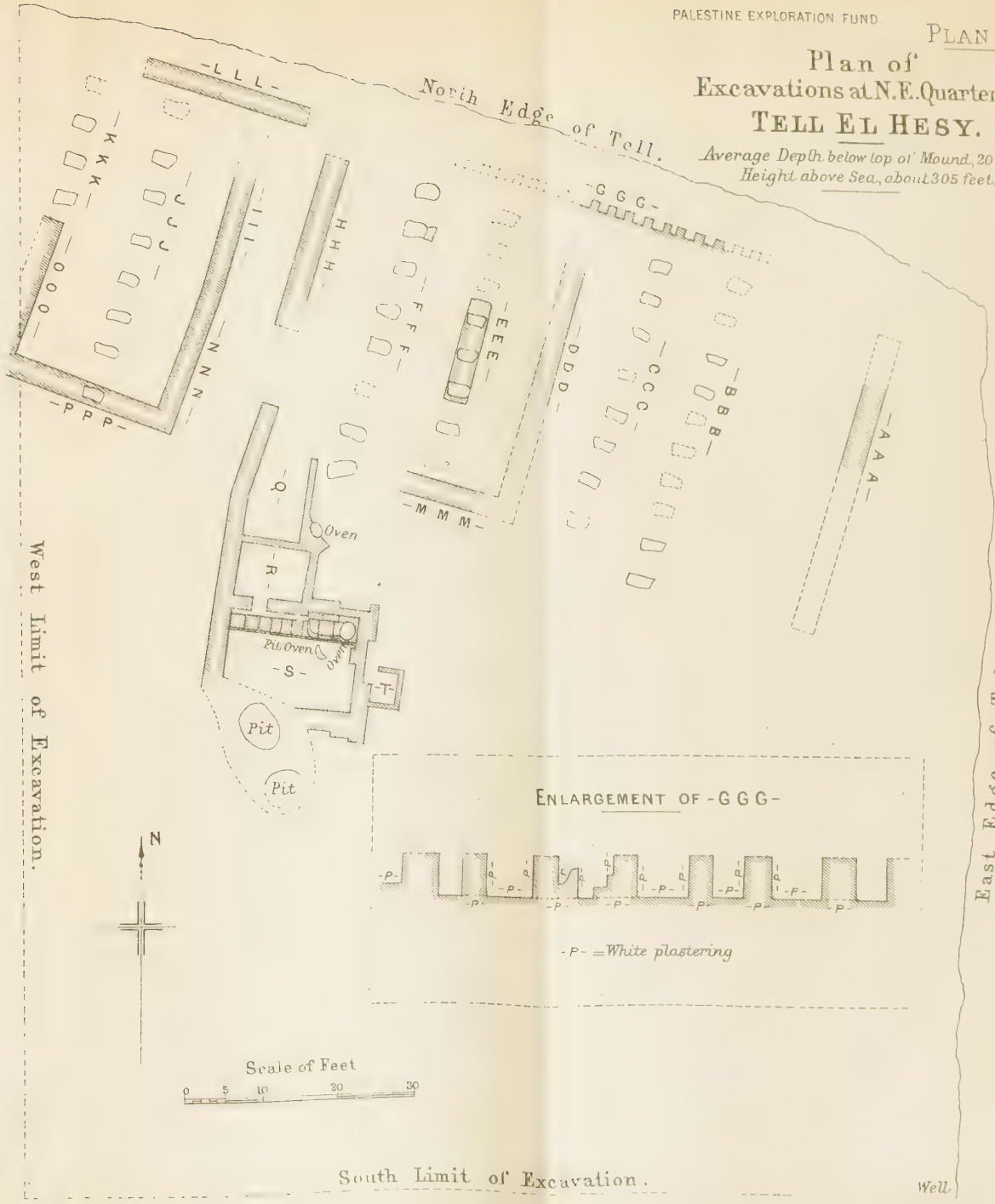
north, 14° east (magnetic); line F, north, 17½° east (magnetic); and wallings H and I, north, 16½° east (magnetic). The stones in each line are only approximately equidistant; the eight stones in line C are severally 41, 43, 45, 43, 40, 41, and 42 inches apart, and drawn accordingly. Again, the stones in one line are not opposite to the stones in another. They are of rough sandstone very roughly squared, the surfaces bearing the marks of a tool with a broad thin edge at one end, while the other end was small and rounded. Each stone was placed on a thin bed of fine yellow sand, which occurred nowhere between them. Their average size was 30″×15″×15″. Near A, B, C, and D, on a level with the top of the stones, and in some cases a few inches above their level, but never lying on the stones themselves, was a rough pavement of pebbles. I have indicated by dotted lines the places in the rows where the stones were missing, but may properly be inferred. Three stones in row E were placed on a low line of brick. Also the second stone from the north in line F was placed on a stand of brick, extending a few inches beyond the stone to the east. The walling M is at right angles with the rows, but if it belonged to the system it could not have extended far without intersecting the last stones in lines C and F. Walling P buries the last stone in line J, and is at right angles with O and N, which are decidedly out of line with I and K, so the three wallings O, P, and N, I, shade with red as undoubtedly belonging to a later period. The distance between A and B allows exactly for a walling midway between them, but as no indication was found of one, I do not represent it on the plan even by dotted lines. However, if A belongs to the system, it is probable that such a walling did exist; calling this A', then A and A' would correspond to H and I in the system. Line K, being at the west limit of excavations, I made trial trenches and cuts at the proper intervals, in search for lines of stones and wallings farther west which might connect the system with Petrie's northwest tower, but found nothing. The level of line K is from two to three feet lower than that of line A, and the level of the southernmost stone in A is higher by a foot or so than that of the northernmost stone in the same line, so that the structure slopes down from south to north and from east to west. Under line C ran a thick wall of laid mud, not of individual brick; at the south end of C this wall was met by other similar mud walls running west, and laid side by side, the whole forming a sort of foundation for the system of stones. This platform, formed of mud wallings, pebbles, &c., comes to an edge at C (4 feet from the north stone of line C, and at right angles with the line), which is a battlemented face descending vertically for 2 feet. This battlement, or more properly this ornamental edge, was traced for only 16 feet, but it may have edged the platform along the extent of its north face. It is strange that so unsubstantial a structure should have been preserved at all. On Plan IV I have enlarged it. The rough small stones of the platform reach nearly to the edge where their sides were coated with a layer of mud which was covered with plaster to the thickness of half an inch, forming the back wall of the alcoves. The partitions between the alcoves are of individual bricks put

PALESTINE EXPLORATION FUND.

PLAN IV.

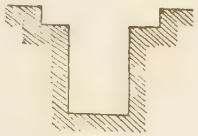
Plan of Excavations at N.E. Quarter of TELL EL HESY.

Average Depth below top of Mound, 20 feet.
Height above Sea, about 305 feet.



E.S. Weller, Litho.

in place after the back wall (or layer of mud), for as I have indicated in the plan by dots, the plaster occurs behind each partition. The sides of the alcoves are plastered, but the faces of the partitions were worn away, so that their exact depth could not be measured. The irregular alcove is a puzzle. The bricks may have been plastered before they were built in, and I would suggest this as the original form of the alcove :—



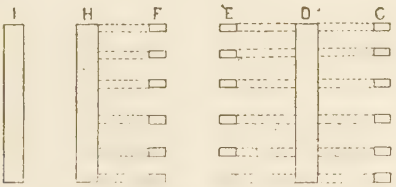
This bears a singular resemblance to the false doorways on the outside of the small Fourth Dynasty Mustabas at Meidum, Egypt.

The earth burying this whole structure contained few stones, little burning, and was chiefly of decayed brick and rubbish.

Having now given the measurements and other details of this singular structure, I may remark :—

(1) The rough pavement extending around the isolated stones, either at their level, or a little higher, but never over them, seems to prove that these stones were below the flooring of the structure. They may have been bases for small columns probably of brick, as we find not a single trace of stone columns above. This takes the lines of stones out of the category of stone circles and similar arrangements of stones, which are themselves prominent objects above ground.

(2) Until I found the alcove bordering, I thought that each stone might have been placed under the termination of a small brick wall running back to the larger walls, so that we would have a series of small chambers :—



We would thus have a sort of bazaar with streets between the lines of chambers. In the modern bazaars we do find shops almost as small as these, 10 feet by 3½ feet. But the ornamental edge gives the place the look of some public structure in which it would be difficult to explain a lot of little rooms. The theory of brick columns seems more tenable.

(3.) The decided slope of the structure, both to the north and to the west, suggests that it was not a covered building, which would naturally have a level floor. We cannot prove the absence of a wooden roof, how-

ever, by our failure to find charred wood, for such remains might have been cleared away. On the other hand, if we take the stones to be bases of pillars, some sort of a roof would naturally be expected.

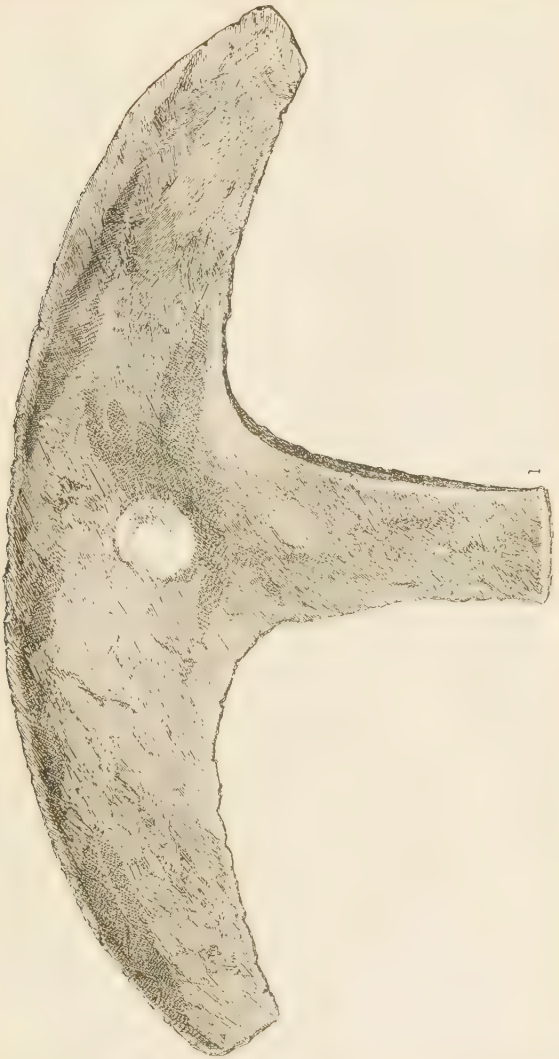
(4.) Whatever the place was it occupied a large part of the town, covering from one-tenth to one-ninth of its area. I confess that the place still puzzles me, and I await with interest the suggestions of others as to its original form and use. The stones, wallings, and platform on which they rest were of the same dull brown colour, and all so low as to give little variety of shade, so that, although I tried repeatedly, I failed to get a good photograph. To secure any result at all I was obliged to dig away part of the platform, leaving each stone standing on a little pedestal.

Plan IV contains also the ruins of some interesting rooms, which I shade with red, for they seem to belong to a later period, though not much above the level of the lines of stones. The north side of room S is paved with large bricks, 19 inches by 12 inches by 6 inches, separated from each other by slits, inch thick, filled with fine yellow sand, and one part, shut off by a thin partition, contains in the corner a mud oven. This paved part is separated from the rest of the room by a long, deep slit, also filled with yellow sand. The pit oven marked in black is lower and older. I is a small outer room, which probably had no roof, with a seat in the corner. The oven outside of room Q is not a pit oven, but a rounded construction of brick, narrowing to a small mouth, on which a pot could have been placed. On its front side there is a round opening. Such ovens are found near Baalbec to-day. The fire is kindled at the bottom, and when it is reduced to coals, the side opening is closed with a round piece of clay, dough is plastered on the inside to bake, and a pot is put on top. The oven on the bricks in room S is also not a pit oven.

After the remains indicated on Plan IV were cleared away, we dug down for about 5 feet more but found little but brick decay. In the north-east of the excavations there were several jar burials, similar to those in the "Cemetery" described by Petrie, and of the same period. The brickwork was much consolidated and difficult to resolve into walls. In one part, from the nature of the decay between two parallel wallings, 3 feet apart, it looked as if we had found graves with mud brick sides, but of this I cannot be sure, though bones appeared.

I have mentioned the smaller excavation in front of the Pilaster building, where we went down till we reached the original hill. The earliest buildings we found here at a level of 286 feet, and not at 278, as Petrie marks them. Noting the discrepancy, I examined the soil very carefully, which was unmistakably native, yellow sand, with a cap of reddish clay, white-spotted, the typical soil of the district. The whole east face was covered with brick ruin, fallen from above, and a lot of solidified decay, lodged on the face of the hill ten feet below, might easily have been taken for brick in place. Indeed, I repeat that I am constantly astonished at the accuracy of Mr. Petrie's observations in his rapid survey over the whole ground. His book has been an invaluable aid.

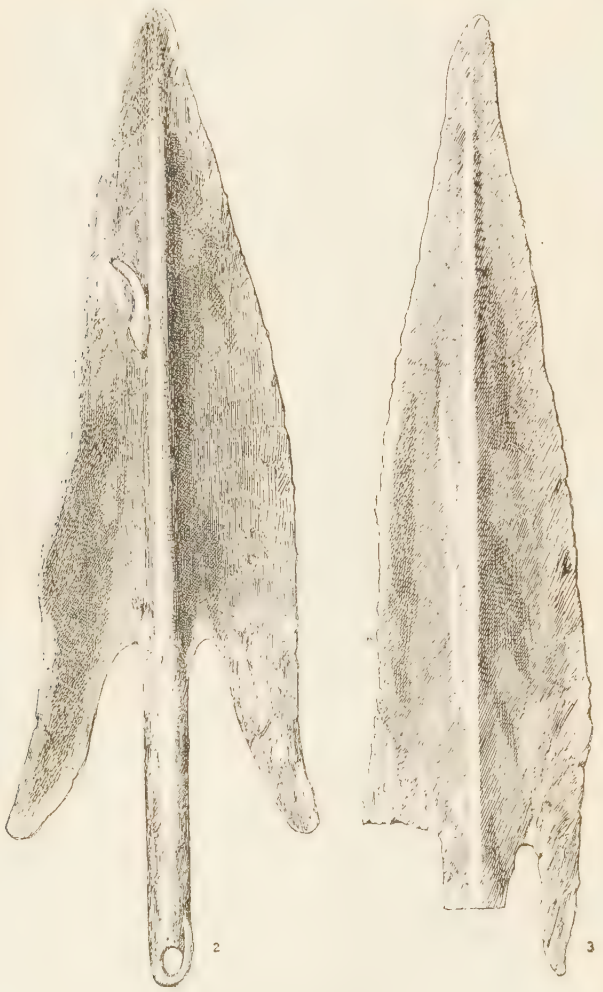
In this smaller excavation I found much solidified stuff, but only two sets of wallings clear enough to plan. I was at the 293 level, 48 feet below top of mound. It is noticeable that the walls running to the east



No. 1 Battle Axe (?)

come abruptly to an end, showing how much of the east face of the hill was worn away by the eating in of the stream below. The brickwork here was dark brown, containing but little straw, and so solidified as to

appear one mass. But on our destroying the walls they would fall to pieces in regular blocks, showing the original courses of bricks. In these rooms were found all the varieties of Amorite pottery.



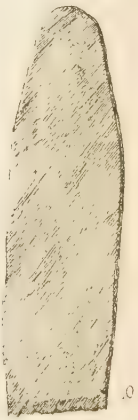
Nos. 2, 3. Spear-heads.

But it was II that rewarded us for this side excavation. In room A were found the Amorite objects in bronze. The small circle was a hole in the ground, 15 inches in circumference, with a smooth, rounded stone at the bottom, and opening into rooms A, B and C. I have photo-

graphed the objects in bronze and drawn them, actual size. Those more versed in old weapons and tools than myself must determine their exact use, but I make some suggestions. The numbers follow the plates of drawings.

No. 4. Spear-head.

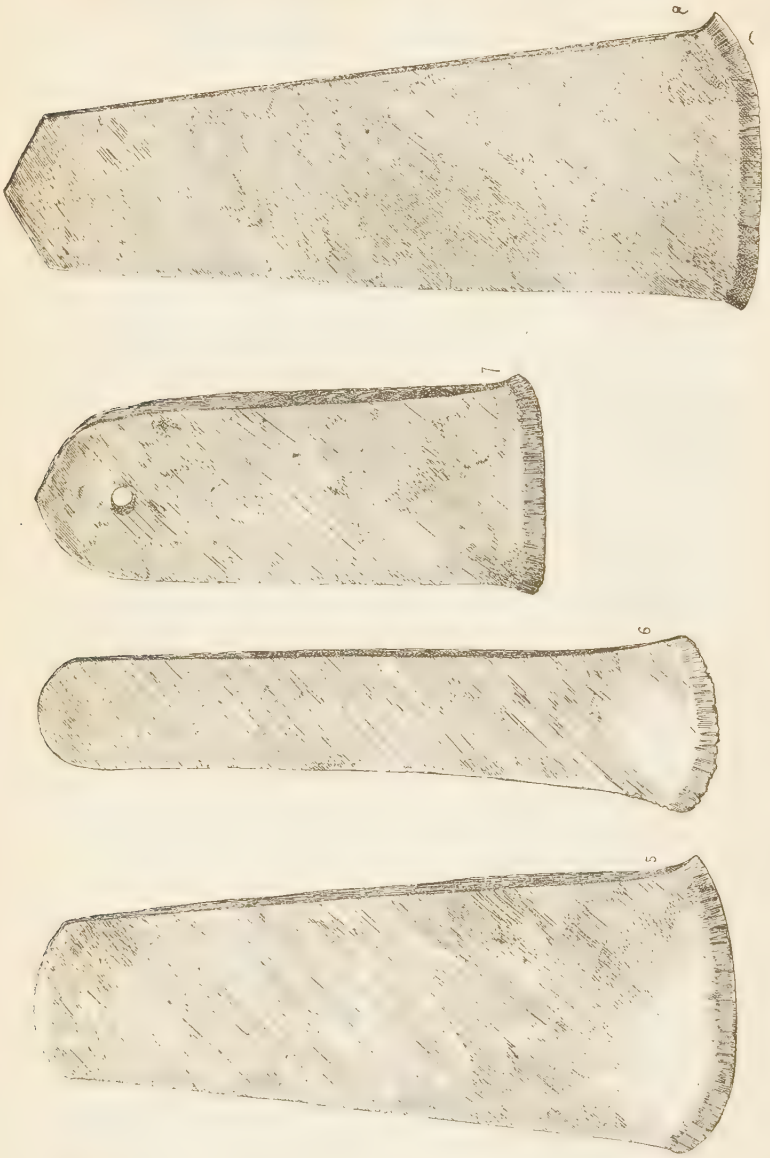
No. 9. Adze (?).



No 10. Knife (?).

No. 1 looks like a battle-axe, coming to a thin edge ; but the curving up at the end is odd, and it is difficult to see how a wooden handle could have been fastened. It has a low boss in the centre. It also suggests a chopper. 2, 3 and 4 are spear-heads. On 2 is attached a murderous little projection, aimed to lacerate when the spear should be drawn out of the victim's flesh. This spear has a loop in the end, suggesting again a difficulty

in regard to the handle. 5, 6, 7, 8 and 9 seem to be different forms of



Adzes (?). Nos. 5, 6, 7, 8, 9, 10, found with Spear-heads 1, 2, 3, 4.

adzes. 7 is very heavy, being exactly 12 millimetres (or about half an

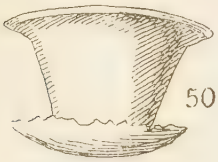
inch) thick. Near the rounded top it has a hole, and comes to a fine edge at the other end. 8 is nine millimetres thick. 9 is very light. 10 is a very thin knife. 20 is a lath-stone of slate. 56–68 are marks on fragments of Amorite ware incised before the clay was hardened. No. 56 has a little knob, beside the incisions. 58 was at the rounded bottom of a vessel. 64, in the inside base of a bowl. This cylindrical wooden seal was found :—

Also a flat wooden seal, with a pattern, of which I send an impression.

I will now return to the larger excavation and will speak of the pottery. The Greek ware, so prevalent above disappeared below the 310 level, though some examples were found. It will be remembered that while Petrie found only a few fragments of the red and black polished ware, and these on the summit, I found them to a depth of 18 feet. I have had some correspondence with him on the subject. It will be noticed in all my plans, that the remains of wallings are usually found towards the north and east of my excavations, and that a considerable area in the south-west part, *i.e.*, near the centre of the Tell, yielded no clear ruins. In looking over my notes I find that, in general, this later ware, which Petrie assigns to the fifth century B.C., was found in this unoccupied part of the area, which may have been originally an open place filled in with rubbish irregularly, so that fragments belonging to buildings at a higher level might have been thrown down into this depressed centre of the Tell, which, in course of time, by frequent deposits, was filled up to the general level. Still, even with this allowance, I think that the discovery of this ware through more than 15 feet of digging, suggests that it was here used both later and earlier than the fifth century B.C.

52 is an example of the brittle purplish ware found so much above, which did not occur much below the 310 level. Small vases, like 37, 40, 44, 51, and 54, were common. Some were so thick that they could have contained but a couple of drams of liquid. 43 is singular ; it is hollow, like a drain-pipe, but one end is larger than the other, and this would seem to rule out the idea that it was meant to fit into similar pipes. 48 is a beautiful unique specimen, made of fine paste, somewhat polished with rings of sienna ; level, between 305 and 310. 53 is a rattle, with a bit of stone or pottery inside ; this was found at about 305 level, but another rattle of somewhat different shape occurred a few feet above. Large deep bowls with four handles occurred. At about this level we found fragments of plates and dishes like our modern table plates and saucers. Bowls like 49 were found in connection with buried jars at 300–305 level. 36 was of crystal, but not very symmetrical. Two such vases were found purposely

buried with large jars and the bowls. The handles below 310 level were wheel-turned ; those streaked down by the fingers being characteristic of higher levels. What was probably the neck of a jar had been shaped into



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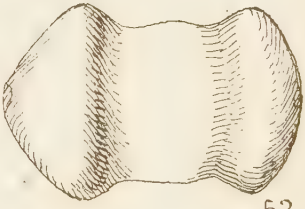
51

52



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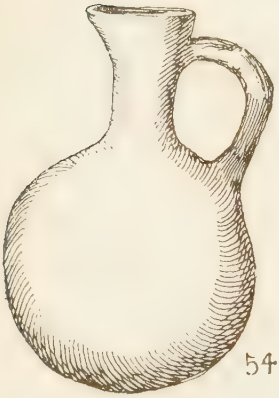

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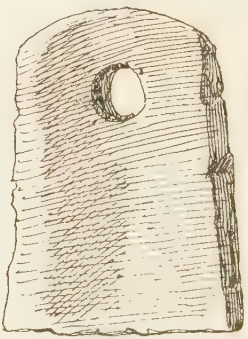
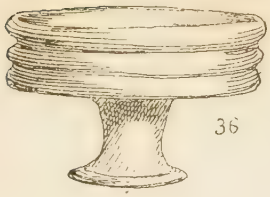


55

No. 50. Found at various levels.
„ 51. Jewish. Height... ... 7¾ inches.
„ 52. „ „ ... ... 7 „
(Has a purple wave.)

No. 53. Jewish. Height... ... 4 inches.
„ 54. „ „ ... ... 3 „
(Black, smaller specimens olive.)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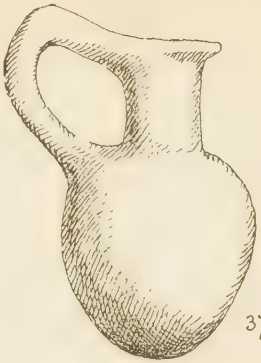
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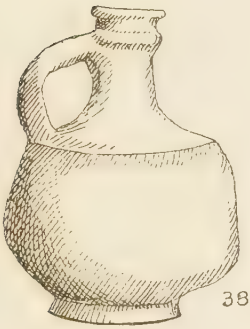
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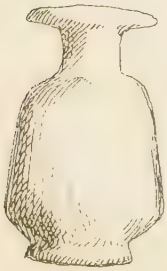
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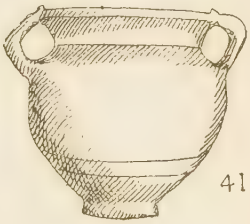
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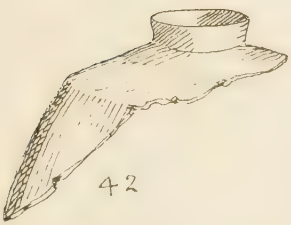
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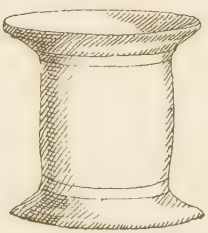
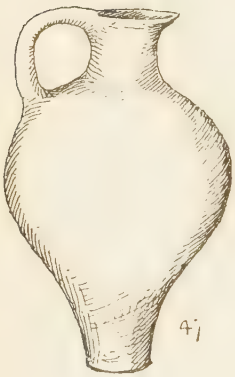
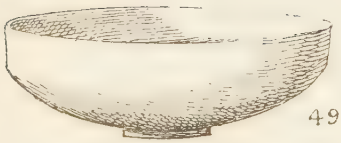

43

No. 36. Crystal, found buried with large jars. Height ... 3 inches.
,, 37. Jewish. Height ... ... 3½ ,,
,, 38. ,, ,, ... 3½ ,,
,, 39. ,, ,, ... 3½ ,,

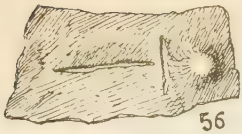
No. 40. Jewish. Height ... ... 3 inches.
,, 41. ,, ,, ... 10 ,,
,, 42. ,, ,, ... Large
,, 43. ,, ,, ... 10½ ,,





No. 44. Jewish. Height ... ... 4¼ inches.
,, 45. ,, ,, ... 4½ ,,
,, 45. Phœnician ,, ... 6 ,,
(Black paste polished)
,, 47. Amorite. Height ... 5½ ,,

No. 48. Jewish. Height ... ... 5½ inches.
(Fine light brown paste; rings of darker brown, somewhat polished)
,, 49. Jewish or Phœnician. Various sizes in this shape. Purposely buried.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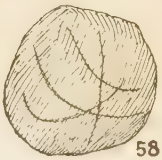
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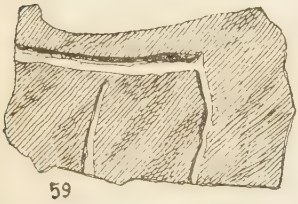
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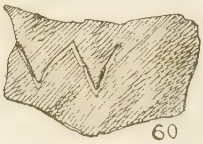
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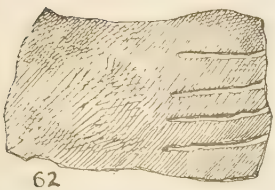
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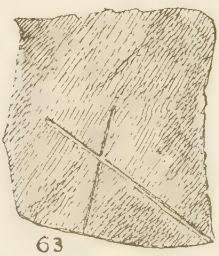
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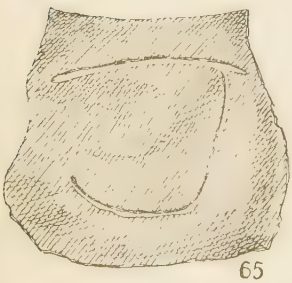
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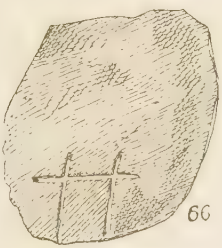
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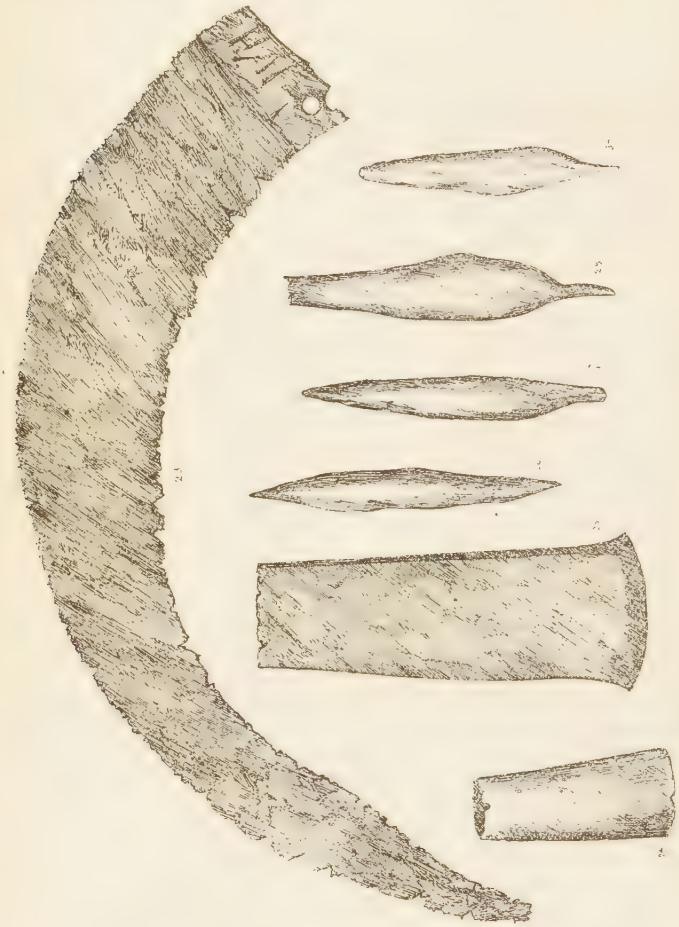
67

68

69

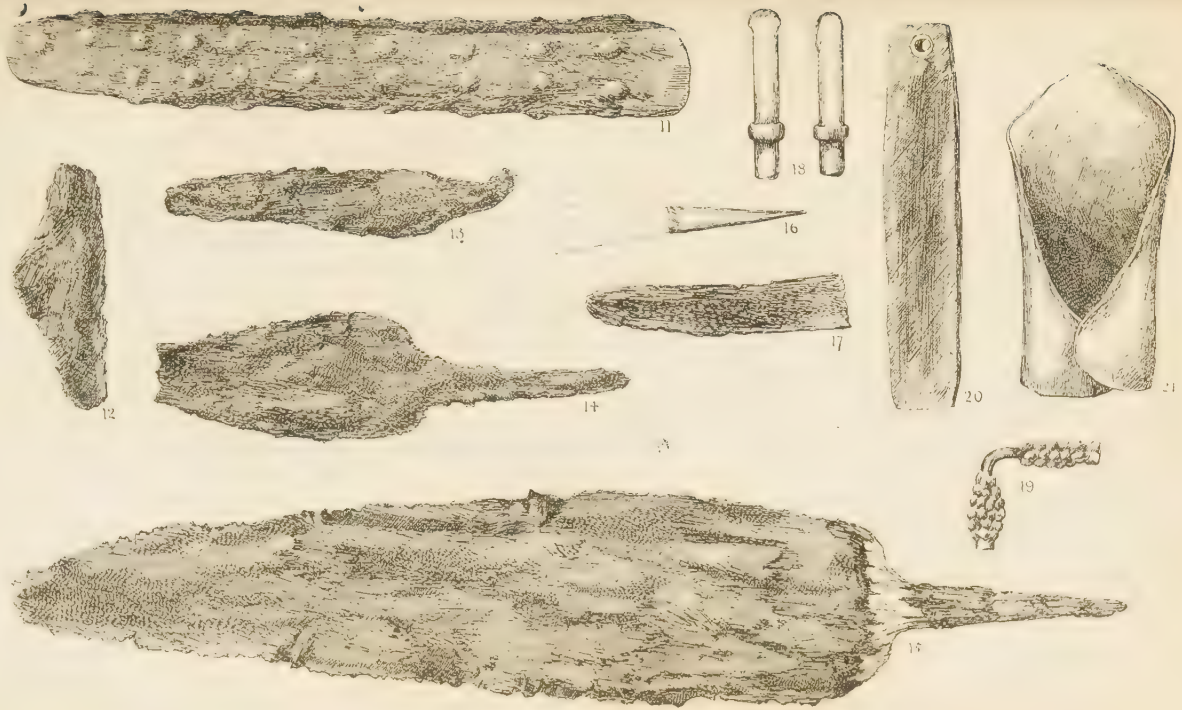
56-68 are markings on Amorite pottery, incised; 69 is copied from inside of Phœnician bowl.

the rough bust of a woman, with the head gone. Also a head of a man or woman, not much larger than the thumb, with a hood showing the face, and drawn somewhat closer at the chin, was found. I send a cast. A human penis in pottery, of actual size, rough, but probably uncircumcised, was exhumed. Heart-shaped objects in clay seemed to be stoppers for jars.



25. Adze (?) Jewish or Phœnician; bronze or copper.
26, 27, 28, 35. Iron arrow-heads.
23. Iron sickle or khanjar, Jewish.
24. Bit of spear, iron.

69 contains three Phœnician letters on the inside of a bowl, found at about 300 level. They had been cut in before the bowl was baked, as shown by the roughened and furred edges. A stamped handle was found at this level; it is much worn, but I make out a figure of a bird. I send squeeze, and wax impression. I also send impressions of three scarabs



No. 11. Iron chisel (?).
,, 12. Iron.
,, 13. Iron knife.
,, 14. Spear-head

No. 15. Knife.
,, 16. Bronze or copper.
,, 17. Knife, bronze or copper.
,, 18. Goldsmith's tongs (?); bronze or copper.

No. 19. (?) Handle of vase, bronze or copper.
,, 20. Slate lathe. (Amorite ?).
,, 21. Bronze or copper.
All apparently Jewish with the exception of 20.

of cement. The one with pattern was found at about 306 level; a few feet lower occurred the second with two human figures; the third, at about 297, is in hieroglyph. Such scarabs are commonly found near Gaza. A small cylindrical seal of blue cement, at about 300 level, had bird-headed figures, and plants.

The following objects in iron were found between the levels 300–310: 15 is a large knife which fitted into a wooden handle, as a few slivers of wood still clinging to the end show. 14 and 24 are probably fragments of spears. 26, 27, 28 and 35 are arrow heads; 26 being the most rounded. 11 is like a cold chisel, rounded at one end and with an edge

30. Bronze or copper needle. Jewish.
31, 32. Blow-pipes.
33. Pin or needle.
34. Iron nail.

on the other. It is very much rusted but the knobs were probably on it originally. 23 is a sickle or dirk; it has a small knob at the end and traces of wood where the handle fitted. 13 is a knife-blade.

In bronze or copper we have the following :—18 may have been a pair of goldsmith's tongs, the parts were found stuck together; 17, a knife-blade; 29 and 33, long pins; 30, a long needle; 22, a bracelet or anklet; 31 and 32, tubes or blowpipes, possibly for use in goldsmith's work; 21, perhaps a weapon for prodding the enemy at close quarters; the handle fitted in where the parts fold over; this weapon is drawn about ⅔ actual size. 19, evidently the handle of some vase; 16, a scraper; and 25, an adze found at about 297 level, and suggesting the early Amorite types unearthed in the smaller excavation.

We found several dishes in stone, mostly rough; but one of fine lime-stone, about two feet long, had smooth well-rounded sides, with rims at the end for lifting. An oval cover to a stone coffer, 20 inches long with a hinge at the end turned up. Also a spike-shaped handle of an upper millstone. Also several stone pestles.

Flint instruments were as common as ever. The long thin well-polished specimens were chiefly of the Amorite period. One flint arrow-head occurred. I will mention here three beautifully made, symmetrical vases, of black paste and highly polished, found, purposely buried in the smaller excavation, at about 297 level.

A large number of stone weights were turned up. Many were broken, but I carefully weighed 63 which were approximately whole. I am sending the list to Mr. Petrie, the authority on weights and measures, who will doubtless be able from these to settle the standard weights of the Tell. I may say here that the more common weight seemed to have been somewhere between 301 and 310 grams, as I found nine weights between these limits.

From the above report it will be seen that though nothing of great importance has been found, our autumn season has been more productive than our spring work. In other words the lower towns seem to be of greater importance. We have not yet in our larger excavation reached the period corresponding to that of the Pilaster building, and when we do, similar work may turn up. Then the marked pottery belongs to the lower levels. To find a dozen fragments inscribed with Phœnician letters would be interesting, and it may be hoped for, as Petrie and myself have already found two such fragments.

I am constantly struck with the smallness of the place. The first Amorite town probably covered an area a quarter of a mile square; but through the subsequent centuries of the Tell's history the towns were hardly 200 feet square. I am inclined to think that in its post-Amorite history the place was hardly more than a fortification to defend the springs. I have shown that the buildings are found on the edge of the Tell, and that the centre was probably an open place. This would be in favour of the fort theory. Any miserable mud village in the vicinity covers ten or twenty times the ground occupied by Tell el Hesy. Perhaps the idea of a fort, rather than of a town, may throw some light on the mysterious lines of stones and walls.

NOTE.—*All the illustrations are reproduced half the original size.*

NOTES ON THE RESULTS AT TELL EL HESY.

By W. M. Flinders Petrie.

Mr. Bliss has favoured me with a list of sixty-two weights discovered by him; pending the conclusion of the work at Tell el Hesy it would not be worth while to treat these in much detail, but I find peculiarities in them which are of historical value. Only one (585 grams) cannot be identified; the others are as follow—

System.	Number.	Per Cent.	Mean Value. grains.
Phoenician	27	44	217
Aeginetan	18	99	192
Attic	6	10	65·6
Egyptian	4	6	151
Assyrian	3	5	128
Hittite	3	5	80·5

It is strange that no small weights seem to have been found, all of these being between 6 and 26 ounces, and therefore more used for food than for valuable imports. They show the weights to be almost entirely on the Phoenician and Aeginetan systems; the latter is of great antiquity, as the oldest known weight from Egypt (4,000 B.C.) is of that system. It is very remarkable that the Egyptian and Assyrian standards seem to have such very slight influence; and it shows that the foreign trade line did not touch Lachish. The mean values found for the standards are stated in the last column, and they agree well with what is known elsewhere, except that the Phoenician is rather light.

The curious lines of stone bases found by Mr. Bliss seem to have been the supports for pillars, either of brick or of wood. The three halls indicated—each of 40 × 27 feet—do not seem to be parts of a temple or palace, by their equality and want of connection; nor to have been storehouses, for which smaller separate chambers are more adapted; the lack of trade, which we have noticed above, prevents our calling them a market; but as the place was always a strong fort, many soldiers must have had quarters here, and these large equal halls are well suited for barracks. It is possible that the niches along the north wall may have been for a line of men to stand on guard in the shade, and out of the way of traffic, lining the approach to the Governor's quarters, which would, doubtless, be close to the barrack. I found similar niches for guards on the outside of the fort at Tahpanhes, on the road between Egypt and Syria.

I may add that I have obtained here at Tell el Amarna, in Egypt, the Phoenician *bilbils* with long necks, the pointed-bottom little jugs, and the Cypriote hemispherical bowls, all dated to 1,400 B.C., fully confirming the age which I assigned to them at Lachish. I have also found the waste

scraps of the Cuneiform scribe, who wrote here the answers to the celebrated tablets from Babylonia, discovered here a few years ago.

LETTERS FROM HERR SCHICK.

I.

Recent Discoveries at the "Nicophorieh."

Jerusalem, *November*, 1891.

In my last I mentioned that the Greek monks had made some excavations in their ground called "Nicophorieh" on the western hill outside the town. They found some things of much interest of which I now report.

In the Ordnance Survey plan of Jerusalem, scale $\frac{1}{2500}$, edited 1864-65, will be found marked west of the city, on the top just opposite the south-west corner of the present city wall, west of the "Birket Es Sultan," and 1,200 feet distant from the city wall (measured as a straight line in the air) a narrow long rock extending north and south, and on its side the word "cave," as there is a cave beneath it. This place is called "Awairiyeh," *i.e.*, the place of "Awair" or of the Awair people. At several points the rock looks out from the ground with indications of scarps, and any one examining these points closely comes to the conclusion that there was once something of importance there. Here the monks were digging with the intention to make a cistern, as they wanted water there for gardening purposes.

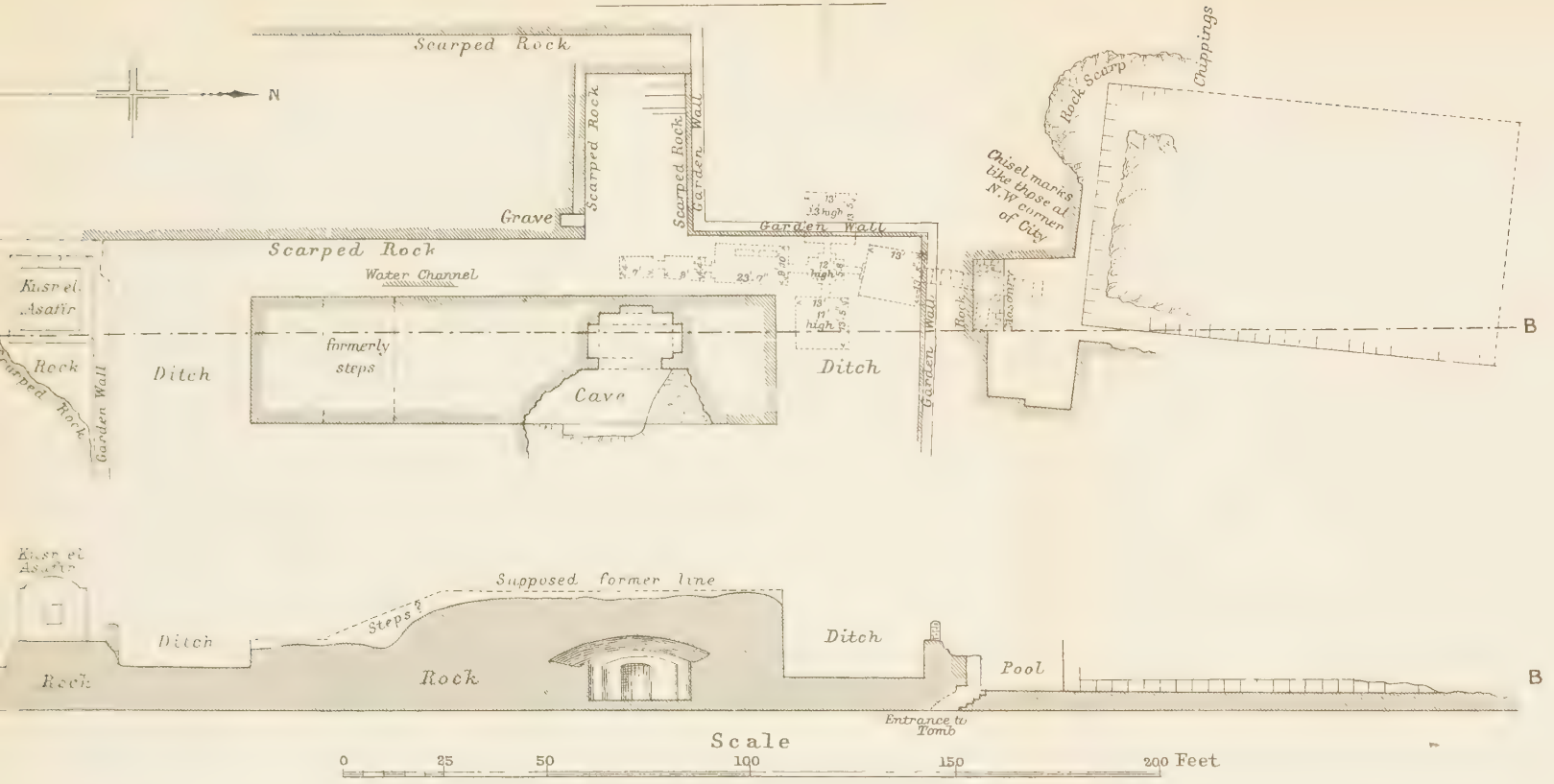
The late Dr. Schulz, the first German (at that time Prussian) consul at Jerusalem, says in his "Vorlesung" on Jerusalem, Berlin, 1845, page 39:—"A little south of the little Greek church St. George, and on the height of the ground are the ruins of an Arabic village called 'Aboo Wair,' which for 100 years has been deserted." In the Jerusalem volume of the Survey, also, page 343, under the number 87, the name "Abu Wair" is given. It had a small castle called "Kusr-el-Asafir"—"the birds' castle"—of which the ruin is still existing (*see* Ordnance Survey plan $\frac{1}{1000}$). At page 72, Schulz (when speaking of Titus's wall of circumvallation, according to Josephus, Bell. v., 12, 2) identifies the "Camp of Pompeius" with the hill-top Abu Tor ("Jebel Deir Abu Tor" or "hill of evil counsel" on the map) where the wall made a bend towards the north, and after which Josephus mentions as the next point the village "Eribinthae," and after it the 'Monument of Herod." Schulz put the said village at "Abu Wair," and the monument of Herod in the neighbourhood of the "Birket Mamilla," as there are there some ancient rock-cut tombs. This identification is open to objections, so Baron von Alten, German Consul in Jerusalem from A.D. 1869–1874, points out that

"Eribenthae" was south of Abu Wair, and that the latter is the site of the Monument of Herod. He thought the long ledge of rock formed the basement of the monument, taking it not as a tomb but as a monument in memory of some event or deed of Herod. This identification I considered hitherto as correct, and what has been found now supports this idea. I send plan and sections of the spot. The rock rises about 14 feet above the present surface of the ground, originally its full height was 20 feet; in form it is a rectangular space 92 feet long and 31·4 wide, with perpendicular sides. On the south side it had a prolongation for 35 feet, but much less in height than the main rock, and this was very likely the place for a wide and fine flight of stairs, enabling people to go up to the top of the rock and to the monument itself. (*See* plan and section.)

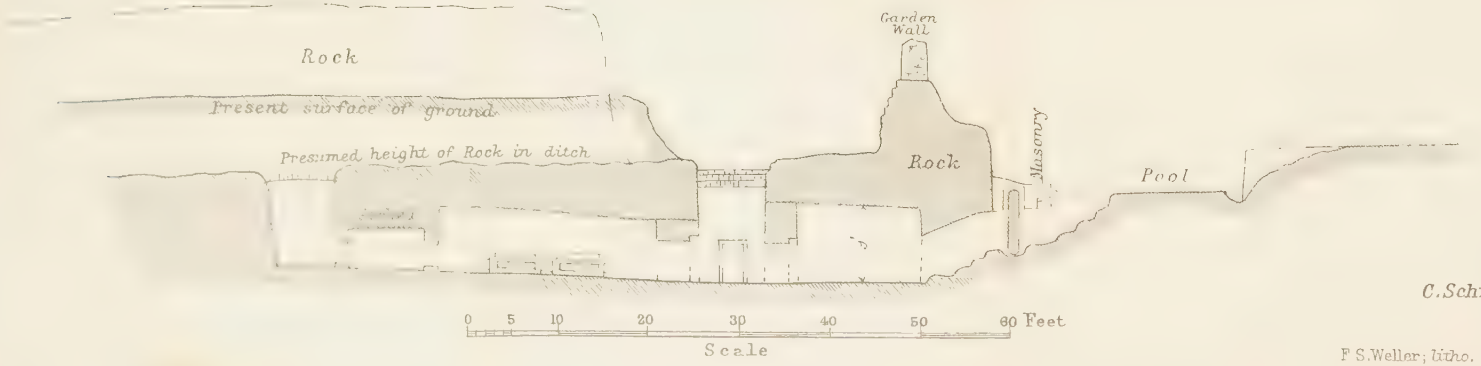
Round this mass of rock there is cut out a trench, on the south and north, 34 feet wide; west, 14 feet wide. On the east its breadth has not been ascertained, as there the rock is under the surface. The bottom of this trench is tolerably level, as far as has been ascertained. On the western side there is, near the foot of the rock, a water-channel hewn into the rock, so as to carry off the water running down from above. Under the rock is a cave, hewn, not natural. The opening is on the eastern side, and now rather large, as in course of time it has become wider and higher by the decay of the soft part of the rock, and by the hands of men. The inner and lowest part of the cave is very well preserved, and similar to the hall or vestibule of a large rock-cut tomb group; but it was not such, as there are no openings or loculi, and the ceiling is very different, being in steps, the height diminishing always—so that the innermost recess is the lowest, and the wide opening of the cave the highest, as shown in the section.

South of the rock and its trench stands the ruin called the "Birds Castle," on a scarped rock 25 feet wide and about 8 feet high. The Kusr or castle itself is of no great interest. North of the rock and ditch is a scarped rock of about 14 feet thick, on the northern side of which the monks made their first excavations, and found there a kind of pool, or sunken ground with perpendicular rock-cut walls, of a somewhat irregular form, on an average 31 feet long, 23 feet wide, and 10 feet deep. The western half of the northern side is open—that is, has no rock wall—but is walled up with rather remarkable stones. They are very nicely and smoothly dressed, so that the joints in the wall can hardly be recognised, and look exceedingly *white*, as I had not seen any before. Since the rains came on and the stones are exposed to the sun, the whiteness has diminished in some degree. The stones are 2 feet 4 inches high, and on an average 2 feet 9 inches long, put exactly horizontal, and the lower row, of an inferior sort, inserted into the rock. There is one complete layer of the white stones going from the right angled corner northwards, and also for 20 feet westwards, whence there are two layers complete. The excavators followed the lines northwards for 100 feet, and the branch going west for 58 feet, where there is the corner in two layers preserved. The western line goes on only for 17 feet, and the last stone looks as if it had

PLAN OF EXCAVATIONS AT NICOPHORIEH.



SECTION OF TOMB CHAMBERS.



C. Schick.

F. S. Weller; litho.

been a corner stone, or if this western wall went parallel with the eastern wall to the same length, then there was a building 100 feet or more long and 58 feet wide. These walls enclose rocks and earth, so that what we now see was simply the basement for some building erected over it. Now there are a few olive trees standing there, one even on the white stones of the wall itself. At the south-western corner of this basement, the rock is cut out as if for the purpose of making room for the building to be erected. These cuttings are very similar to those found on the north-western corner of the city, on which I reported in one of my former papers[1] and appear to be of the same period.

Opposite the south-east corner of this building, on the southern wall of the "Pool" or sunken ground, they found a small opening going downwards into some chambers. But the Patriarch ordered it to be shut up again, and that no one should be allowed to go in, so they put large stones before it, and I cannot describe what really exists there. I was told by one of the labourers, who had been in, that there are six chambers, and in one, two stone sarcophagi, of one of which the lid is taken away, and the other undisturbed. When they had found this, they were, at the convent, encouraged to go on with the excavation, and to follow all the scarps. In doing so, they found, west of the scarped rock, a similar pool or sunken ground, much more regular in form, but hitherto no opening on either of its walls has been discovered. When I last visited the place it was only partly empty, much earth and small stones still lying there. This "pool" (if I may call it so) is 38 feet long from east to west, 25 feet wide, and 12 feet deep. It has, on its east side, no wall, but is connected with the trench. Near its south-eastern corner there is a grave cut into the rock, existing already when the pool was made. From this grave westwards, along the upper edge of the scarp, is a rabbet or broad cutting 2 feet 3 inches wide, as if intended for something to rest on.

Various Remains.—In the northern "pool," where the tomb-opening was found, and in the neighbourhood of the white stone building many pieces of stones of architectural forms were found—for instance, pillar shafts, which have a diameter, on an average, of 1 foot 6 inches; one of the best preserved basements I give in No. 6, but there were pieces of capitals of another kind belonging to pillars of only 10 inches diameter; in No. 7 I give a restored one. Then there were pieces once belonging to a cornice, of which I give two (Nos. 8 and 9), each in view and section. Between the dentils, which are 7 inches distant one from the other, are, on the under side of the covering plate (which is an Echinus), rosettes. On the flat front side of the abacus, which is $4\frac{3}{4}$ inches high, are engraved a few figures; one seems to be a very high triangle, and the other looks like a Hebrew *shin*. No. 10 represents a corbel or bracket, apparently of the same period as No. 7, and No. 11 of which I give plan and view. This seemed to me most interesting, as it is an imitation of "lilies," celebrated in Solomon's time. Only one of the leaves is perfect, the others

[1] *Quarterly Statement*, 1892, page 18.

are broken, and only the half of the whole is left, but being so symmetric, I was able to restore in the drawing the whole. As there is not anything for an abacus—it seems the capital was used not for carrying any archi-

"Various Remains" found at "Nicophorieh."

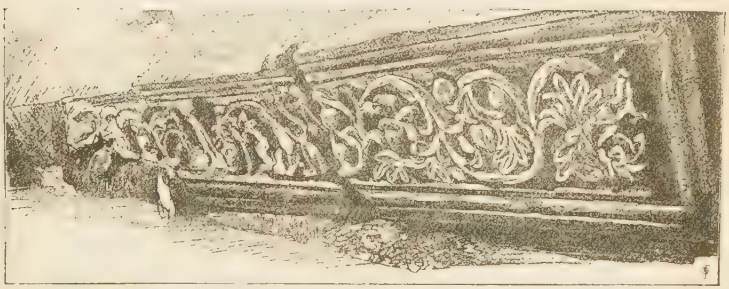
trave, but simply for some ornament like a ball, or flowers, or a lantern, or was used as a candlestick,

No. 12 is also curious, and for a similar purpose, or merely a wall ornament. No. 13 was certainly an ornament on a plain wall, or a lintel, or bracket.

There is a kind of mason's mark engraved on one of the stones. ꟻ

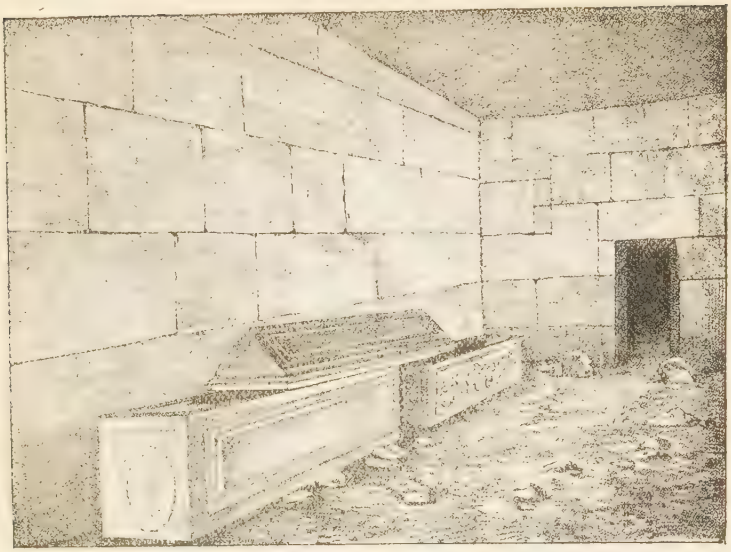
There are many other hewn stones found of no special interest, but all this shows that something of importance must once have stood here, and this leads to the question—What was this site? The monks told me that some of their learned men think there had been here the Moloch service, and on my remark, that that was near Bir Eyub at "Tophet," they said: there were two Molochs, one in the valley, and the other, having nothing to do with fire, here. But I think there is no room for doubt, that we have, in this place, the Monument of Herod, according to the passage in Josephus, quoted above.

[M. Khitrovo, of St. Petersburg, has courteously sent to the Fund a plan of these chambers, with drawings of that in which the sarcophagi were found and of the ornamentation on the latter, which are here reproduced.—Ed.]

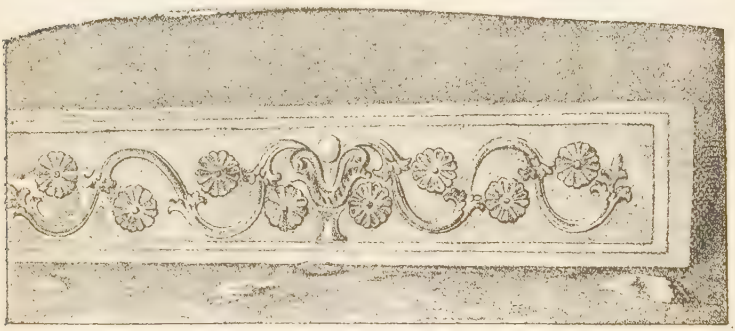


Ornamentation on other side of lid of Sarcophagus.

Ornamentation on lid of Sarcophagus.



Interior of Chamber with Sarcophagi.



Ornamentation on side of Sarcophagus.

II.

"Gordon's Tomb."

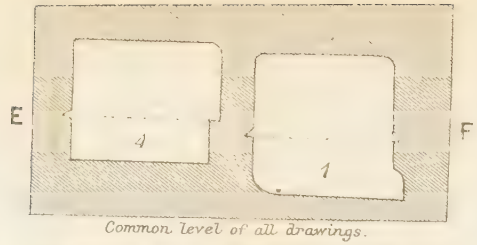
Jerusalem, *November 17th*, 1891.

According to instructions received I have prepared "plan and sections" of the tomb which the late General Gordon believed to be that of Christ, situated near Jeremiah's Grotto, on the western foot of the so-called "Skull-hill." The tomb is 860 feet in a straight line distant from the Damascus Gate, and 280 feet east of the main road going north, generally called the Nablus Road. It is a rock-cut cave, the entrance in a perpendicular rock-scarped wall.

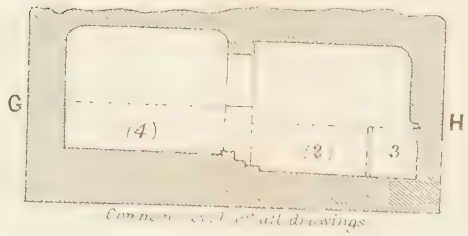
The tomb was originally a rather small, rock-cut *Jewish* tomb, but

No. 1.

Plan of the
ROCK-CUT TOMB
suggested by
the late General Gordon
to be the
SEPULCHRE OF CHRIST.

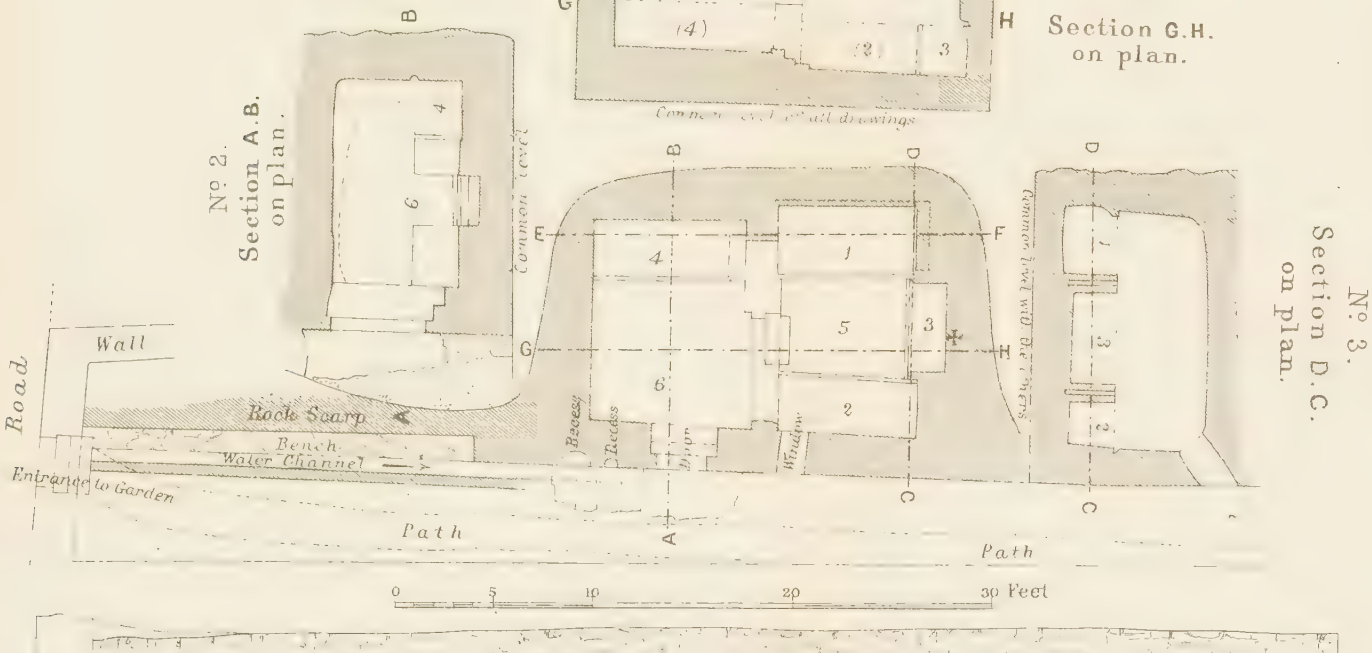


No. 4.
Section E.F.
on plan.

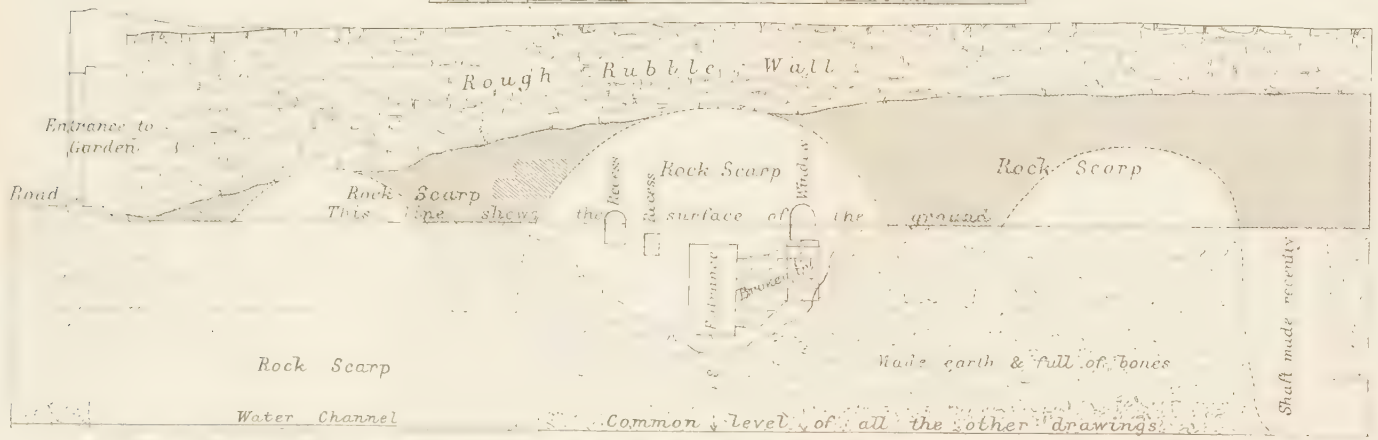


No. 5.
Section G.H.
on plan.

No. 2.
Section A.B.
on plan.



No. 3.
Section D.C.
on plan.



Front View of the ROCK CUT TOMB, suggested by the late General Gordon to be the SEPULCHRE OF CHRIST.

C. Schick.

became afterwards a *Christian* tomb, not only by its being used again, but by being greatly altered. As it is *now* it is a specific Christian tomb, exactly like some which were found on Mount Olivet, and especially at the Khirbet Mird, four hours distant east of Jerusalem, in the neighbourhood of Mar Saba, which certainly are of the fifth century after Christ, at the time when at Khirbet Mird there existed a Laura, and later on a convent of Enthymios. So this tomb, as it is now shaped, is from the fifth or sixth century, A.D. Jewish tombs have always a comparatively *small* entrance, and the places for the dead bodies are arranged so that each one is by itself, but the Christian tombs are arranged collectively; the departed were *brethren*, so they are united also in the silent chamber.

This tomb, of which so much is now spoken and written, was discovered (if I am right) in the year 1867, and I was one of the first who saw it. The proprietor of the ground, a native Greek, came one day to me, stating that he had found an interesting "cave" with a *cross* in it, and asked me to come and see and give my opinion about it. So I went there, and found that the rubbish and made earth, which was about five feet deep, had been removed for a short distance along the rockscarp wall, so that an *opening* (or rather two– the door and the window—*see* view) was visible, through which we could creep into a kind of cave of moderate size, filled to within about two feet of the roof with skulls and other bones and mould. On the east wall I observed a cross made with red paint, and at the four corners were Greek letters. We left the place, and when coming out I saw in the rubbish and earth a skeleton of a man in its whole length, lying three feet under the surface of the ground. The proprietor said he thought of making a cistern from the cave, and asked me whether this was advisable or not. I said, "No, for here is apparently a former cemetery, and to make a cistern into such is not advisable! I would leave things as they are, and stop up the hole and fill up the trench again." But the man, very likely in the hope of finding some treasure, cleared out the whole cave, so when after a few months I came there again I found the skeleton still in its place, but the whole cave empty, and that there were four or five troughs or Christian graves, formed by stone slabs only 2½ to 3 inches thick, and about 7 feet long, and 3 feet 6 inches high, inserted as the plan shows; also it now appeared that the cave consisted of two chambers. From the doorway, which is 5 feet high, and 2 feet 4 inches wide, two steps lead downwards into the first chamber, which is 10 feet long, nearly 8 feet wide, and 6 feet 6 inches high. It has only *one* trough grave on its northern side. On the eastern side is a door in the wall, which latter does not go up to the ceiling, but only as high as the trough graves are, and this is the reason that at my first visit, when the place was full of mould, I could not see that there were *two* chambers. From this door three steps lead down into the *second* chamber as shewn in plan. In this chamber were *three* trough graves (1, 2, 3), and 5 was originally simply the place where people could stand when they brought the dead bodies to be laid in one of these troughs. These troughs are

very much too large for one body (being from 3 to 4 feet wide, and 2½ to 3 feet deep), and they were apparently intended to be filled with a number of bodies; and when the troughs were full, the places 5 and 6 were also filled, and so on, till no more could be brought in. This way of burying

INTERIOR OF "GORDON'S TOMB."

dead bodies is even now practised by the Mohammedans. The proprietor of the ground died about the year 1870, and his widow sold the ground. Nothing more was done there except that some of the slabs were removed, and very likely utilized elsewhere. In 1883 General Gordon saw the tomb, and according to his "skull idea" considered it to be the *tomb of Christ.*

I have to add a few remarks more :

(*a*) The trough 1 is not only the largest, but has at the bottom of the east end a recess, and at the opposite, or west end, is slanting, which is not the case in the others (*see* Plan and Section No. 4).

(*b*) The thin stone slabs inserted as partitions were fitted into *grooves* cut into the rock.

(*c*) At the entrance door the holes for the pivots of the wooden or iron door are clearly seen, and it appears that this door could be locked.

I think the original Jewish opening was small, as shown in the view (No. 6) with dotted lines, and afterwards, in the Christian time enlarged, at which period the arched window was hewn in order to have the necessary light inside ; and that later, when the caves were already half filled with dead bodies, the window was enlarged by lowering, so as to form a kind of door, as may be seen in the view. Still later, when the tombs became rifled, the rock wall between the two openings was broken away, as the view shows. This was open when I first saw it, and remained so till recently, when the opening was filled up with masonry.

(*d*) On the western side of the main door there are, on the surface of the rock wall, two *recesses* ; the smaller has a square form, the larger is arched at the top (*see* View and Plan No. 1).

(*e*) The real bottom *in front of the grave*, I am sorry to say, is not ascertained, but as, 9 feet west of the door and 14 feet east of it, the rock is at least 5 feet lower than the sill of the door, one may conclude it will be so also in front of the tomb itself ; the door, therefore, is 4 feet 8 inches and the window 9 or 10 feet above the old ground. How could St. John stoop down and look into the tomb without having with him a ladder ?

(*f*) If the door was at that time as large and high as now—which the advocates of this tomb being the tomb of Christ generally believe—how could a great stone be rolled before the entrance, when the latter was so large and so high above the ground ?

(*g*) The front face of the rock is so shaped that one look is enough to show that *there was once an arched building in* FRONT *of the cave*. It would be well to find, under the 10-feet-thick layer of earth and mould the opposite wall, or perhaps only the two piers. Some years ago I searched along the rock wall west of the tomb (as shown in the view). Once an arched building was there also, but smaller. I hoped to find there another cave, but failed to do so. Nine feet west from the main door the rock has a rabbet, or setting back, which forms a kind of bench 17 inches broad, 4½ feet under the present surface of the ground. The scarp goes perpendicular 6 feet further down, where there is a level bottom of *rock*. Hewn into this rock is a water-channel about 1 foot wide, the decline going east, and so towards the large cistern I have described in *Quarterly Statement*, 1890, page 11. I cleared the rock surface for 20 feet, but was obliged to give up advancing further, as there was danger that the boundary wall, with the garden gate, &c., would

tumble down. Recently some excavations were made east of the tombs but without result.

(*h*) About 160 feet south of this tomb were found, at the time when the tomb was discovered, the cribs or mangers of the "Asnerie" of the Middle Ages, about 7 feet under ground; so at that time the level of the ground was 9 or 10 feet lower than now, and the whole face of the tomb was above ground, and visible. Very likely the *arched buildings* then stood in front of the tomb. The whole accumulation of earth is of later date.

(*i*) Captain Conder, in *Quarterly Statement*, 1881, page 202, gives a view and plan of another rock-cut tomb found in this region 500 feet west of this one, which he thinks might have been "the real tomb of our Lord" (page 205), so that every one may choose which he likes from the three we now have.

III.

JERUSALEM, *January 2nd*, 1892.

A few months ago the American Consul here, Dr. Merrill, made some excavations at the American burial ground, near the Neby Daud building, and invited me to come and see what he had found. It was the basement of once a large building, standing on a floor of concrete 5 feet under the surface. There is only *one* layer of well dressed but large stones, over 3 feet high. A projecting pier has no indications, except northwards, of having been connected with walls, but was a pier standing by itself; it seemed to me to be Christian work, and not Jewish; perhaps a part of the large old Church of Zion. North of it other pieces of masonry, very likely from the same or some adjoining building, were found, but I could not make much out of them.

LETTER FROM MR. G. R. LEES ON LAMPS, &c.

JERUSALEM, *December 16th*, 1891.

Two other tombs have been opened below the Mount of Olives, and one contained a lamp and tear bottle, exactly like those found in the tombs containing the sarcophagus on which was the name Drosos, *see Quarterly Statement*, 1891, page 243.

The acquisition of this lamp is of great value to me, as it enables me to date a large number, and I think I can trace several changes in lamps of this and an earlier period. I hope soon to send you photographs with descriptions of lamps.

In passing, I may say that whenever lamps are found in the vicinity of Jerusalem, I visit the place, if possible, and purchase the pottery direct from the owner and finder, giving commission to my informant. I have intimate friendly relations with a native here, who works well and

honestly for me. Many times has he been tried and tested, and after three years I still find him trustworthy. He brought me the *Pottery*

[*From a Photograph.*

LAMPS IN THE COLLECTION OF MR. LEES.

Musk from a Fellah who brought chickens from Gaza to the Jerusalem market. The man said it was found near Ascalon.

It is undoubtedly ancient, and very much worn; of very light red pottery, quite unlike anything made at the present time. The back part is 4 inches long and 3 inches wide; length of face 3¼ inches from forehead to chin; from the top of forehead to back of head 2 inches. Originally there was a hole at each side, showing that it must have been tied to something, but one is now broken.

I have since received another mask, very similar, but much more worn and badly broken.

I fully recognise the importance of sending squeezes instead of copies of inscriptions, and shall endeavour to do so, when practicable. Unfortunately, I was unable to do this at Busr-el-Hareer, and after many attempts I failed to secure good squeezes of the lamps.

THE HEBREW-PHŒNICIAN INSCRIPTION OF TELL EL HESY.

I HAVE received the cast of the inscription of the fragment of Tell el Hesy, and I thank you very much for it.

Had I seen it sooner I should have proposed a reading and translation different from those suggested to me by the sight of the drawing, imperfect in certain respects, published in the *Quarterly Statement*, 1891, pp. 70, 240, and 250; different also from those previously proposed by Major Conder, Professor Sayce, and your anonymous correspondent.

I am now of opinion that the four readings: לחמך, לסמך, לחנוך and לחשך must be equally rejected. An attentive examination of the cast now leads me to read לחסך. M. Renan, to whom I have submitted it, is of the same opinion, and I think that persons, competent in Semitic paleography, will easily agree to it.

The first and the last letter are unquestionably *lamed* and *caph*. $\overset{4\,3\,2\,1}{\text{ל . . ד}}$. The second letter presents all the constitutive elements of a *he*: a nearly vertical stroke to which are joined, on the left, three

horizontal strokes—only under the regular letter, exists a little vertical stroke, unconnected with it, which has led several persons to conclude this letter was a *samech;* but, supposing this to be the case, one cannot account for the presence of the other vertical stroke, against which the horizontal strokes lean, and which certainly forms an integral and essential part of the character. The small lower vertical stroke, on the contrary, does not belong to it; it is *isolated* and without contact with it. I look upon it as a false incidental stroke, not to be taken into account. The third character is the most puzzling of all. It is composed of a vertical stroke, to the upper part of which a zigzag complex is joined on the left. It is impossible to consider it as a *mem*, as it has been proposed. Neither the head of the letter, nor the direction of its tail, corresponds to the description of the *mem*: the tail should be oblique from right to left (like that of the *caph* which follows); instead of which it is vertical and has even a slight tendency to lean from left to right. Moreover, it is not terminated at the lower part by a hook, as might be thought from the sketch published by Mr. Flinders Petrie; it breaks off abruptly; only the point used for the engraving has slipped upon the clay, and made a false stroke looking like a hook. This false stroke is engraved much more lightly than the rest of the inscription, and is again continued so as to immoderately prolong the vertical stem of the letter. I had at first thought that this stem might be a part of the preceding letter, and form with it a *heth;* but the cast clearly shows: 1st, that there is no actual connection between this stem and the upper horizontal stroke of the *he;* 2nd, that there is, on the contrary, an intimate contact between this stem and the complex engraved to the left, a complex that I was inclined to consider as isolated, and to recognize as a *chin*. It appears to me certain, henceforth, that we have to do with a character, which, divested of these parasitical elements, presents this form .

This character cannot be a *mem*, for the paleographical reasons previously explained. I look upon it as a *samech*, recalling the Aramean type.

The reading לְהַסֵּךְ being admitted, the physiognomy of the little epigraph changes completely, and the translation which obviously suggests itself is that of AD LIBANDUM. הַסֵּךְ is the perfectly regular infinitive of the verb נָסַךְ of the *hiphil* form: "To pour out, offer a libation." The formula לְהַסֵּךְ, *lehassĕk*, is even employed in full in the Bible, in a manner applying very properly to the destination of the vase of Tell el Hesy, and giving it a special interest; it is when Jeremiah (chap. xliv, verses 19 and 25) reproaches the Jews with their idolatrous practices, their worship of the "Queen of Heaven," and their libations (drink offerings) to her: (לְהַסֵּךְ לָהּ).

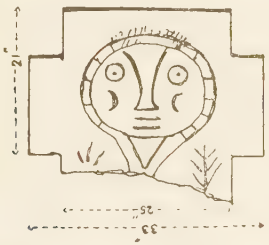
Were the libations, for which the vase of Tell el Hesy was in-

tended to be used, of a sacred or profane order? I leave the question in suspense. In any case one may easily understand the presence of an indication of this sort, rather than that of a proper name, considering the position of the inscription which, from the shape of the fragment, must originally have been engraved upon the body of the vase, a little below the lower part or base of the neck.

If we had to do with a proper name, one would rather expect to find it written in a less apparent place, for example, either upon the handle, or under the foot, as was customary. I would mention, to confirm this, the Hebrew Phœnician names, stamped upon the handles, found at Ophel, and a Phœnician name engraved under the foot of a vase of Sidon, still inedited, which I shall shortly publish.

In looking over Mr. Flinders Petrie's book on the Excavations at Lachish (Tell el Hesy), I notice another vase (Plate IX) No. 201) which appears to me to have an *aleph* of Phœnician form engraved upon it, but written backwards.

Further on, page 62, the author gives the reproduction of a fragment of a large mortar of black trachyte, seen by him at Aker (Ekron), with



ON THE BACK.

handles pierced so as to turn it over on pivots to empty it. Upon one of its sides a curious subject is carved, impossible at first to define. Mr. F. Petrie is inclined to recognise in it "The Egyptian *tat*, with the sun and moon on each side, and palm branches above" (*Statement*, 1890, p. 245). I think he is under a delusion; for it suffices to reverse the engraving, to see that it is, in reality, a human head, of gorgonian appearance, viewed full face and very naively drawn. What Mr. F. Petrie takes for the well-known Egyptian symbol is nothing else than the nose with two strokes representing the mouth; the two "suns" are the two eyes, and the two "crescents" two curves marking the contour of the cheeks. The direction of the two little palms, accompanying it to the right and left, proves that it is certainly from this side that the figure must be viewed in order to be properly understood.

ESSAYS ON THE SECTS AND NATIONALITIES OF SYRIA AND PALESTINE.

(*Continued from January "Quarterly Statement," p.* 83.)

THE MARONITES.

By Frederick Jones Bliss, B.A.

II.

The Clergy, Churches, and Schools.

The book of the Council of the Lebanon gives a list of 52 Maronite Patriarchs, with their places of residence, from Yuhanna Marûn 685, to Yusif el Khazin who was present at that Council in 1736.

In his "Bibliotheca Orientalis,"[1] Assemanus presents the life of the first Patriarch. He quotes from a treatise against the Jacobites, written in 1495 by Barclajus, Bishop of Nicosia, who used an ancient Arabic manuscript; and also from Quaresmius, who published the same facts in Latin, in 1639, in his "Elucidatio Terræ Sancti." Assemanus convicts both authors of certain anachronisms. He refers to a work of a Maronite Patriarch, Stephen Edenensis, who uses Barclajus and Quaresmius.

According to Assemanus John Sirimensis was born in the 7th century on Mount Suaidia, near Antioch, of noble and pious parents, Agathon and Nohema, which seem to be "Frank" names. He was educated in things human and divine in Antioch, then in the Convent of Mar Marûn on the Orontes, and lastly in Constantinople where he learned the Greek language and the "mysteries of wisdom." Thence he was called home by the death of his parents. He had two nephews, Abraham and Cyrus, the former he placed at the head of his house, and the latter he took with him to the Convent of Mar Marûn. There he became a monk, and then a priest. Many flocked to hear his preaching. The Latins in Antioch called the attention of the Papal Legate to his zeal, and John was created Bishop of Botrys, "that he might maintain the Lebanese in the Roman faith." He cultivated the vine of the Lord (so says the chronicle) so faithfully in the shores of Phœnicia, that he lead into the obedience of the Church of Rome many Monophysites and Monothelites. His success extended not only through the Lebanon, but as far as Jerusalem and the provinces of Armenia. In these places he appointed tribunes and prefects, as well as bishops and priests. His military leaders, one of whom was Abraham, became a terror to Persians and Saracens. Twice he was obliged to flee to the monastery of Mar Marûn. When, in the second year of the Emperor Justinian, the Patriarch Theophanes died, John, who happened to be in Antioch, was unanimously elected his successor. He built churches and monasteries,

[1] Vol. I, chap. 43, p. 496.

and consecrated many bishops and priests. He died on February 9th 707, in the Monastery of Mar Marûn, in the castle of Caphar Hai nea Botrys. Numerous clergy and an infinite number of people flocked to his funeral, to receive a blessing by touching his body. Assemanus then attempts to vindicate Yuhanna Marûn from the charge of heresy. Then follows a list of his works found in the Vatican Library :—1. "Liturgia." 2. "Libellus fidei ad Libaniotas adversus Monophysitas et Nestorianos." 3. "Liber Adversus Monophysitas." 4. "Ad Nestorianos." 5. "Epistola de Trisagio." 6. "De Sacerdotis." 7. "Commentarium in Liturgiam St. Jacobi."

Such is the account of their first Patriarch received by the Maronite scholars. We have shown before, however, that during the period in which he lived the Maronites, including their prelates, were Monothelites.

But, as we have just seen, this account represents Yuhanna Marûn's election as unanimous, and as taking place at Antioch where he succeeded Theophanes.[1] I believe there is no clear, authentic account of the circumstances and place connected with the beginning of Maronite independence.

The head of the Maronite Church bears the title of Patriarch of Antioch, and of the whole East.[2] Since 1440 the patriarchal seat has been at Qannubîn in the gorge of the Qadisha River, which breaks forth from a cavern in the face of a precipice below the rolling plateau, where stands the ancient grove of the cedars. In recent years the Patriarchs have spent their summers in Bdîman on the top of the opposite cliff, and have wintered at Bkerke, near Beirût. The late Patriarch Paul summered at Raifûn, as his age and health did not permit him to take the difficult ride to Bdîman. The Patriarch is also *ex officio* Bishop of Jebail. According to the decision of the fourth Lateran Council, the Patriarch of Antioch has the third rank after the Roman Pontiff; the order of Patriarchates being thus :—Constantinople, Alexandria, Antioch, and Jerusalem. Among the Patriarchal prerogatives we may mention

[1] In the recently published pamphlet referred to in a former note (Cereni Storici Sulla Nazione Siro-Maronita), G. Notain Derauni, a Lebanon Abbot, tries to prove this succession, by identifying Constantine Deacon of Syracuse, whom the historian Anastasius says was confirmed by the Pope as successor of Theophanes with John Maro whom their own historian following Quaresmius calls his successor by Papal Confirmation. The argument is not strong. The pamphlet, however, is an interesting one. It aims to prove that the true succession to the Chair of Antioch is in the line of the Maronite Patriarchs.

[2] The Greek-Melchites, Armenians, Nestorians, Jacobites, Maronites, Greek-Catholics (a united Greek-Melchites), and Syriac Catholics, each claim a Patriarch of Antioch, the last three being recognized by Rome, which gives precedence over the others to the one longest in office. For about 170 years previous to the expulsion of the Franks by the Saracens in the 13th century there was a Latin Patriarch of Antioch. This office has lapsed, but the honorary title is held to this day by a prelate at Rome.

the following[1]: He may have the cross carried before him except in Rome, or when the Pontiff is present in person or by Legate; he may wear the pontifical robes; he may ride a white horse, caprisoned, and with gold bridle and stirrups; he may write synodical letters to other Patriarchs, and his name is to be remembered in the divine services of other Patriarchates; he may re-examine controversies which have been decided in the dioceses, and confirm or reject the decisions; he may establish canons to be observed by all his Bishops; he may convene a general Synod, and preside over it; he may judge in matters of disagreement between his Bishops and Clergy; he is to see that the Catholic Faith is kept pure; formerly he could depose Bishops for fault, but since 1736 the removal of a Bishop from office is reserved to the Pope, but while the case is pending the Patriarch may imprison the offender in a monastery; he is to supervise the monasteries and monks; he alone may receive penitent heretics and schismatics, and allow marriage in the forbidden degrees of relationship; he may establish new fasts and feasts, and may for cause of war or famine temporarily suspend fasts; he may make changes in the ritual, provided the substance is unaltered; he is to consecrate the chrismatic oil; in all grave matters he is to consult his Bishops, and some questions are to be referred to Rome.

It is impossible to make a definite statement in regard to the Patriarchal revenues. It may be said in general that they amount to several thousand pounds annually. The sources are as follows: the incomes from the many estates belonging to the Patriarchate and its affiliated convents; large sums of money sent from Europe for masses; price of masses from wealthy Maronites; the tithes from the Maronite nation, &c. According to the laws of the church each Maronite man is taxed 3 piastres per annum, or about 5½*d*. Originally, as I understand the matter, these tithes were the due of the Patriarch. To-day, however, the tithe-gathering is not strictly enforced. In one village where other sects are influential, I am told that the tithes have not been collected for three years. In some cases the Bishops are allowed to retain a large part of the tithes, while in others the parish priests may keep them.

Notwithstanding his great income, the late Patriarch Boulos Mes'ad lived in much simplicity. Indeed, the church at Bkerke was small and poorly furnished. The chief reception room was a long white-washed vaulted room, with ordinary divans, a common carpet, and a table. The present Patriarch, Yuhanna el 'Haj, is building extensively, both at Bkerke and at Bdîman. I have been told that Boulas Mes'ad said that his master Jesus Christ was poor, and it did not become his followers to live in luxury. He was born in 1806, of peasant parents in the Kesrawan. At the age of 11 he entered the Ecclesiastical School of Rumiyeh, and at 14 entered 'Ain Warka. It is said that in one of these schools he did the work of a servant. At 18 he went to Rome and studied at the Propaganda. He was ordained Priest in 1830. Then he became Secretary of the Patriarch Yusif Habeish, in whose service he continued

[1] "Leb. Council," Part III, chap. 6

till 1854, when the Patriarch died. In 1840 he had been created titular Bishop of Tarsus, acting as the Patriarch's representative. Rival candidates for the Patriarchate were supported by two powerful parties; finally a compromise was affected in the choice of Boulas Mes'ad, whose health was so poor that it was not thought he could live long. However, he outlived the rival factions, his death occurring in April, 1890. During all these years he never left the Lebanon, even to visit Beirût, save in 1867 when he was summoned by the Pope to attend a canonization at Rome. He then visited Paris and Constantinople, receiving from Napoleon III the decoration of the Legion of Honour, and from the Sultan the First Order of the Medjidie. This exclusiveness in never leaving his Patriarchate is characteristic of the ancient Maronite independence. The Patriarch was always regarded as the head of the Maronite nation. "The Patriarch is our Sultan," was the reply given to the local authorities in about the year 1850 by the inhabitants of Ehden, when the Turkish Government demanded indemnity for the American Missionaries who had come to that place to spend the summer, and who were instantly driven out, not being permitted to spend the night.

Personally the late Patriarch was gentle and agreeable. He had a refined, delicate face, with soft white hair and a silky beard. He was credited with a knowledge of history. Certainly he was well posted in the annals of the Lebanon, and prided himself upon keeping in memory the intricacies of inter-marriages, and the dates when the various families migrated to various villages. He wrote a book called the "Dur-el-Munzûm," treating of several disputed points in Maronite history. He had the love of his people. At his funeral I witnessed a large gathering of clergy, notables, and peasants. At the end of the reception room the Bishops were ranged on a divan to receive the numerous guests. The French Consul, the Pope's Legate, and the Secretary of the Lebanon Governor had seats of honour. There were also present delegates from the Jesuit Mission, various Catholic Prelates, Lebanon nobles, &c., &c. The court and corridors were densely crowded. Soldiers tried to preserve order at the door of the church. The funeral services were, of course, according to the Maronite rite, but, before these, prayers were chanted in the church by the Greek Catholics and the Armenian Catholics. The dead Patriarch, dressed in full canonicals, covered with his Orders, grasping in one hand a large cross and in the other the staff, was seated in an arm-chair in an opening of the Altar rails. His face was wonderfully natural, and bore a sweet, restful expression. Behind him stood a priest on guard. Many advanced, knelt, and kissed the cross. The chancel was filled with Priests, and when the Special Burial Service for a Patriarch began the chief guests were admitted behind the rails. A simple, eloquent address was made by one of the Bishops. At the close of the service the Patriarch's outer garments were changed, but the lace sleeves sent from Rome were put on him again. Then his chair was borne aloft and carried around the church by several men. The sight was somewhat shocking, as the mitre of the dead Patriarch shook and

almost fell over. Outside the church the body was seated upright in a sort of open Sedan-chair with curtains, and carried by men to a large oak where it was put down, while several laymen made speeches. Then the Bishops and chief guests returned to the Convent for dinner, at which there were speeches, one at least of which made reference to the coming Patriarch, while the Sedan-chair was borne 2,000 feet or more up the mountain to Ashqut, the Patriarch's birthplace. Many relations followed with the peasants of the district. As the procession approached a village the men of the place would come out and bear the Sedan-chair to the next. The interment was in a vault of the church at Ashqut, where, according to rule, the body of the Patriarch was seated in a chair.

Ten days after the death of the Maronite Patriarch the Bishops proceed to the election of his successor.[1] No one is eligible who is under forty, and it is recommended that the candidate be a Bishop, though a simple Priest may be chosen. Six Bishops may form a quorum. The doors of the church where the election takes place are guarded from the outside by a Priest, the Canons says, but a Sheikh of the House of Khazin tells me that this is one of their hereditary privileges. Under seal of secrecy two Priests are admitted as secretaries, two Bishops are chosen to count the votes, and the Bishop who has been longest in office presides. He first writes his choice upon a piece of paper, seals it, and drops it into a cup upon the Altar. When all have thus voted the two Bishops count the votes; if they do not correspond with the number of voters they are thrown, unopened, into a brazier of coals near the door and a new vote is taken. If the number is correct the papers are opened, and the names of those voted for are read aloud and taken down by the secretaries, but not the names of the voters. A two-thirds vote is necessary for choice. Election by acclamation is legal only where it is absolutely unanimous. When any candidate has the sufficient number of votes his election is proclaimed by the President, who with the two Bishops and the two secretaries then approaches him, bending the knee and saying: "The Holy Spirit calls thee to be Patriarch of Great Antioch, and over the whole extent of the Apostolic Seat." All present bow the knee, and the Patriarch-elect answers: "I accept and obey." He is then robed and conducted to the throne at the right of the Altar, where all the Bishops proceed and kiss his hand. The decree of election being signed, the doors are thrown open, and the Patriarch-elect stands near the Altar rails with his Bishops while Psalm xix. is chanted. He then pronounces a general absolution. The next Sunday or Feast Day is appointed for the consecration, after which he writes letters to the Pope, professing devotion to the Catholic Faith and obedience to its head, and praying for a confirmation of his election and consecration. One of his Bishops is sent as special envoy to Rome, who brings back the robe of office.

[1] "Leb. Council," Part III, chap. 6, sect. 7.

The Patriarch is assisted in his duties by two or three titular Bishops, who act as secretaries. Any case of dispute between the Patriarch and Bishops must be decided in Rome, as he is responsible to no one but the Supreme Pontiff. Every ten years he is to send an especially authorised agent to Rome to report on the temporal and spiritual condition of the Patriarchate. Every Maronite Patriarch adds to his own name that of St. Peter, the founder of the church of Antioch

The Book of the Lebanon Council traces the history of the Patriarchate of Antioch, and of its former Patriarchs, Primates, Metropolitans, and Bishops. It refers to the division of the Patriarchate before the 8th century among the Melchites, Maronites, Armenians, Jacobites, and Nestorians ; it deplores the devastation of its territory by the infidels, and states that in consequence of its reduced condition the Patriarch now exercises not only the Patriarchal function but those of a Primate and Metropolitan as well. The book constantly speaks of Metropolitans and Bishops, but it states that the difference between them now is only one of precedence and title. The Council reduced the number of Bishoprics from sixteen to eight, which are : *Aleppo ; Beirût*, including part of the Metn district of the Lebanon ; *Baalbec*, including part of the Kesronan ; *Damascus*, including the rest of the Kesrawan ; *Cyprus*, including part of the Metn ; *Tyre and Sidon*, including the Southern Lebanon ; *Tripoli*, with the adjacent Lebanon district ; *Jebail*, including the Bsherreh region. As said before, the Patriarch is always *ex officio* the Bishop of Jebail.

The name of the Sees do not always coincide with the actual seats. There are four *in partibus* Bishops, three of whom attend on the Patriarch ; the fourth is at the head of the Convent of Missioners. By title they are assigned to 'Arka, Acre, Hama, and Nazareth. Among these twelve Bishops there are several scholars, trained in the Propaganda, but it is doubtful whether they have attained to the broadest culture. Bishop Dibs, of Beirût, has built up a large college, where French and Arabic are taught. The late Bishop of Cyprus, drawing upon liberal European resources, established a boarding-school in the Lebanon. Here he entertained his guests in the handsomest manner. The late Bishop Na'mtallah, of the noble house of Dah-deh, was a great linguist ; he told me that he had studied 15 languages, including Chinese. He was particular that his lower clergy should be men of learning, and I am told that he ordained a surprisingly small number of Priests.

Among the Episcopal functions are the following : the power of ordaining Priests and Deacons ; of administering the Sacrament of the Chrism ; of consecrating the holy oil ; of dedicating churches and altars ; of binding and loosing ; of governing the clergy and people. The Episcopal revenues vary ; they include a portion of the titles and the incomes from properties belonging to the diocese. A Bishop visiting the villages of his See often receives from the chief men the price of Masses, the amount in each case depending upon the liberality of the giver. The Bishops are strictly forbidden to enrich their families from the Episcopal

revenues. However, a Bishop's influence is so great that his relations are at least indirectly benefited by his position.

The Patriarch has the sole authority in the election and consecration of Bishops, but he is to have the advice and consent of the Bishops. The ancient Eastern custom of consulting the wishes of the people is kept up, and to this end agents are sent to all the Priests and chief men of the diocese. According to the Canons the nomination may be either by the Patriarch or by the people. The candidate should be of good character, born in wedlock, learned, and qualified for the duties of the office; he must have been six months in Priests' orders, and should not be less than thirty years of age. The Patriarch usually consecrates the Bishop-elect, but upon necessity he may delegate the duty to three other Bishops. A Bishop must reside in his own diocese, and may not perform his Episcopal functions in the See of another without his permission. He may exercise discipline upon his people and clergy; but after the accused has received his sentence in the Episcopal Court he may appeal to the Patriarch. Great gentleness and charity are enjoined upon the Bishops in the exercise of their judicial functions.

The Maronite Canons recognise several grades of Priests below the Bishop. The Chorepiscopus (Arabic, الأسقف خوري) is described as a Priest appointed over districts in which he has the general charge of clergy and people. He may wear the mitre and carry two crosses, and he may ordain readers, exorcists, &c. The Archipresbyter exercises the same functions in a city, taking precedence of the Chorepiscopus. Each Bishop may have one Periodeuta (Arabic: Berdote, بردوط), who is to tour among the villages of the diocese examining the general condition of churches and monasteries. He has no fixed seat. He may not wear the mitre, and can carry but one cross. With the Chorepiscopus he shares the power of consecrating baptisteries and of dedicating altars.

So much for the Canons. Of these grades of the Priestly office I can find but little trace. Even the names are unknown to some of the people. In each district the Bishop has an agent, appointed for a time for facilitating business, but with no such privileges as the Chorepiscopus. In Alexandria, and I believe in other places at a distance from an Episcopal Seat, the local head of the Maronites is called Berdote, but he is not the itinerant Periodeuta of the Canons. On great occasions he may wear the mitre and carry the staff. He is also permitted to confirm. He is responsible to the Patriarch directly. Owing to difficulties in the last Episcopal election in Aleppo, a Priest with the title of Berdote is discharging a Bishop's functions to-day. I have been told that the title was once conferred as a mark of honour upon a Priest of Tripoli.

The Maronite priests may be classed under two different heads—the parish priests and the priests who are also monks. There is also a large body of priests without charge, who serve as teachers in the colleges, or as secretaries. The parish priest does not differ much from his flock save

in dress and in the respect due to his office. He may not marry after ordination, but a married man may be ordained, though he cannot take a second wife.[1] He wears a long cassock, usually black, with a girdle, and, when out of doors, an ample black cloak. His head-dress is a round, stiff, quilted turban, wound about with dark blue cloth. This old Syrian head-dress is going out of fashion as it is heavy, and a cylindrical black cap, or even a red fez with black turban, is often seen instead. The priest is usually a man of some means; he owns a house, he has vineyards and fields to care for, and sometimes he engages in temporary business, though this is not approved by his flock. The people usually prefer a priest from their own village. In the town of Hammana, where I write, the families are divided into three groups, each of which has a church and one or more priests from their own number. Thus the priest has a certain family dignity, and the backing of his relatives. The Maronite priests are better educated than any others in Syria, perhaps with the exception of the Greek Catholics. Their morals are said to be higher than the average morals of the people. In former times the authority of the village priest was great, and he could often control the conduct of his parishioners; but the people are rapidly growing independent of such control, though it is still strong in some regions. Terror of being placed under the ban of the Church, formerly so strong, has greatly decreased. Force of character and personal goodness make themselves felt, now as ever. The village priest here assures me that there is a growing tendency to ordain unmarried men, and to appoint strangers over the parishes, whose minds, unburdened with temporal affairs, may be free to attend to the spiritual needs of the people. In this we may trace the growing influence of Rome and the Jesuits.

Each priest is to say Mass once a day, and once only. The ordinary price of a Mass is 3 piastres. The priest may get the price of his Masses from the people, from his Bishop, or from any source. When a Mass or set of Masses are said he gives a receipt. The price of hundreds of Masses are sent yearly from Europe, and are distributed among the priests, giving rise to a good deal of business. For example, a priest wishing to buy a book from the Jesuits, may agree to say so many Masses for it. In one case a number of Masses, paid for in Europe at 5 piastres a Mass, were to be said by the priest for the ordinary price of 3 piastres, the difference going to the village school-teacher. A man who wishes to send his son to the Bishop's school may agree to furnish the price of a certain number of Masses to different priests, from whom he takes a receipt when the Masses are said. This receipt he sends to the school.

The priest has no regular salary, but his people make him yearly contributions of money, wood, grain, or produce. The fees for marriages, baptisms, funerals, churching of women, and the purification of their houses after confinement mount up to a fair sum in the course of the year. Some small villages have no regular priest, but are supplied from a neighbouring convent.

[1] Marriage used often immediately to precede ordination.

The churches are of hewn stone, and are usually more solidly built than the houses of the villages. They are simple, oblong structures, with flat roofs, lighted by small windows high up, and with a door in the north, and sometimes in the south, for the men, and one on the west for the women. The only pretence towards architectural effect is found in the belfries; the material used is white or yellow stone; the open work is sometimes graceful, with slight pillars and a dome and cross. In one case the dome has four chalices at four corners. Over the principal entrance may be found an inscription, with date and rude carvings of chalices and crosses. Some of the more modern villages have tiled roofs and large windows. A fine Cathedral church is building now in Beirût.

The interiors are usually vaulted and whitewashed. A latticed screen divides the church about two-thirds the way down into the parts for men and women. The latter have also sometimes a gallery. High pulpits are found, but sometimes with the stair missing, which may be taken as a commentary upon the use put to them. The great wooden or stone screen peculiar to the Eastern churches, shutting off the chancel, is not found among the Maronites. In its place are the ordinary altar rails. There are usually three altars, with pictures above them, the picture of the patron Saint hanging over the high altar. The pictures are mostly modern, in the Italian style and usually in very poor art. The stations of the Cross are, I believe, a recent innovation. The rich, dark colouring which characterises the crudely drawn Byzantine pictures is missing. The service books are to be found in two desks outside the altar rails. The altars have a rich, if somewhat tawdry, decoration. During hours of service the people preserve silence and a reverent demeanour, the men removing their caps at certain times.

In some churches near the door may be observed a framed sheet with a small bag hanging underneath. On one such sheet I found a list of eighty-four classes of the dead to be prayed for: spiritual fathers; secular teachers; those who in this life adorned themselves with fine clothing; former priests of the village; those who were jealous; those who did not fulfil their oaths; those who held Saint Joseph in honour, etc. In the bag were eighty four numbered lots; anyone leaving the church may draw a lot, and say a *pater* or a *salve* in behalf of the corresponding class of persons in the list.

If the parish is large and there is but one church, several priests of equal authority may officiate in the same church, with a division of the parish work. In such cases they say Mass, one after the other. In visiting the Maronite villages one notices the interest and pride taken in the churches by the laymen, who are constant worshippers not only on Sunday and Feast days, but often on a week day, at the morning Mass or at vespers. In this respect districts differ, but I was particularly struck with it at B'sherreh. In Hammana there are two offshoots from the parent church. The last church was built recently, and gives a good illustration of the zeal of the people.

Permission being obtained from the Bishop, who gave some assistance, the two or three families who were departing taxed themselves in money and work for the new enterprise. The men and boys brought up stones from the quarry, and men, women, and children carried down the tiles for the roof from a station on the Damascus carriage road. Certain contributions were made by the other villages, and there was a division of the church furnishings between the parent church and the new one. Each church has its lay *wakeel* or steward, appointed by the Bishop, with whom he is to make a yearly account of the church lands, income, and expenditure.

The oldest churches which I have seen are those in Bsherreh and Ehden. In Ghosta, a former centre of the Khazins, there are three fairly old churches, the most ancient dating back 300 years. Mar Yusif, a later construction, occupies a commanding position on a steep hillside, and is visible far out at sea. We read on the walls inside a queer Latin inscription, which connects this high-perched Lebanon church with a brilliant civilisation—"Ex-Ludovigi XV. Galliarum Regis Munificentia Editigium hoc erectum est, 1769." On a side altar there is a glass case containing a minute skull, small bones, and a receptacle holding clotted blood, relics of Mar Monsur or Ignatius, brought from Rome by the Patriarch Yusif Istafan. He and two Bishops have their tombs in vaults in the thick walls, where they were placed in a sitting posture.

Almost every Maronite village has its primary school, in which Arabic reading and writing and a little Syriac are taught. But few are supported by the villagers themselves. Protestant schools have had a stimulating effect upon Roman Catholic orders. The Jesuits have many free schools throughout the Lebanon, and have erected buildings. In the purely Maronite districts there are very few Protestant schools. In these village schools are to be found boys up to the age of 12 or 13, after which they must leave school for work. We have spoken of the colleges of Bishop Dibs, and of the Bishop of Cyprus in the Lebanon, but these are planned upon foreign models and cannot be called characteristically Maronite. In these schools, with those of the Jesuits at Beirût and the Lazarists at 'Antura, several hundreds of Maronite youths are receiving a higher education. At the Jesuits' and at the College of Dibs there are theological departments.

A purely Maronite institution is 'Ain Warka, the chief theological college, the others being at Rumîyeh, Reifûn, and Mar 'Abda. It is most picturesquely and appropriately situated in an amphitheatre of steep hills, rounding high in the rear and making a great V-shaped opening—pines on the one incline, oaks on the other, filled by the blue of the sea, which though very near is hundreds of feet below. On one side a curious perpendicular structure of rock crops out, on which obvious foundation houses are perched one above the other, cottages of the peasant-partners of the school. The sheer hillsides are terraced, and planted with mulberries. In the bosom of the great recess stands a small group of gigantic pines—

graceful, stately. Above the terraces the white limestone of the mountain walls are embossed with small oaks. On one side of the amphitheatre stands the school, an aggregation of solid, square buildings, well grouped. The doorway of the church is surrounded by rich carving in geometrical figures. The building was formerly a nunnery, but was changed into a school in 1788 by a Bishop of the House of Istafan. The interior of the church is handsome, with good carving in the three arches on the east wall. We were shown a rich collection of robes, &c. The library is not large. A long staircase ascends to the arcaded quadrangle occupied by the school. At one end is the school-room, where we found twenty-three boys, from the age of 8 to 13, seated at desks. They were dressed in black robes (the "ghumbaz"), folding over in front and fastened by a scarlet girdle, with a red fez and thin black turban. Each boy has a separate room, furnished with a little iron bedstead. When the class begins to study philosophy each lad studies in his own room, a chair and table being added. They play in the quadrangle, but twice a week go for a walk, and once a month for an excursion. Cooked food is served every day, but they are given meat only twice a week. The President is from the House of Istafan. The course lasts for ten or twelve years, and only one class is instructed at a time. The class, that entered this last year, for the next three years will study Syriac ; for the three years following, Arabic ; then during the remainder of their time, I believe, Latin, philosophy, and theology. When they are graduated, and not till then, a new class will be taken. It is curious to find French excluded from the school, and Italian taught in its place. The Preceptor, a graduate of the school, told me that the reason for this lies in the close connection of the school with Rome. The school is endowed (though it was recently closed for some time that the funds might accumulate), and the Patriarch may send free to each class four boys ; each Bishop may appoint two, and the House of Istafan two. For other lads the fee is 1,500 piastres a year. To my notice of 'Ain Warka I am pleased to add that I have been twice entertained at the school with cordial hospitality.

It will be seen that the number of thoroughly trained priests must be small relatively to the number of parishes, as the theological schools take on a class only once in so many years. Bishops differ in the care exercised in choosing candidates for consecration. In some cases a man may be made a priest after a few months' notice. Preaching by the parish priest is rare.

In a hollow of the hills, near to 'Ain Warka, nestles the Convent of Missioners, called Deir-el-Krèm, with a Bishop at its head. At various times, but especially during Lent, these priests go from village to village, by twos, making a visitation of eight days, beginning with a Sunday. They hold three services daily, with preaching on various subjects. An American Missionary tells me that he attended several of these services ; he found the discourses to be mainly on practical themes, and of an excellent spirit. The people attend in large numbers. Many who have not confessed for years confess to these Priests, who are said to be armed

with especial absolving power from the Pope. Silence is said to be enjoined on the people during the week. I saw two or three Missioners at their services in 'Akura. As a special mark, they have a small red cross on the top of the cap.

III.

The Monasteries.

Among the chief features of a Lebanon landscape, from almost any point of view, are the monasteries. Not only are these very numerous, but they almost invariably have been placed in some bold and striking position. They dominate the landscape. Perched upon a lofty ridge, crowning some conical hill or jutting out from the steep mountain-side, upon a huge rock foundation their physical prominence is typical of their social and religious importance in the Lebanon. They are thickest in the region about the Dog River, where we find conventual establishments of the Maronites, Greek Catholics, Syriac Catholics, and Armenian Catholics. The Missionary College of Bzummar, belonging to the latter has for its head a most intelligent man, who, regretting the absence of forests in his Lebanon, due to the ravages of charcoal burners and of goats, is carefully cultivating a noble oak grove among the fantastic rocks where his convent stands.

The three congregations of Maronite monks all belong to the Order of St. Antony, and were originally one. The first division had its origin in the year 1700, when a certain Bishop Gabriel of Belluni sent a number of Priests from the Convent of the Virgin of Tamish to inhabit the Convent of Mar Isha'ya (Isaiah) which he had built on the summit of a hill in Brummana about three hours from Beirût, overlooking the sea, which is 2,500 feet almost directly below it. Soon after Patriarchal permission was given these monks to establish a new order, or sub-order of the monks of St. Antony, under the name of the monks of St. Isha'ya. Later their special book of rules was confirmed at Rome by Pope Clement XII. The Order has now twenty establishments. The remaining monks continued under the name of the monks of Mount Lebanon, but were divided again into two Orders—the Aleppine and the Lebanese. I have not found the exact date of this division, but it was later than 1736, as the Council does not mention the Aleppines. There is a legend, which I give for what it may be worth, that about 150 years ago there arose jealousy at Deir Tamish between the city monks from Aleppo, who were well fed and lazy, and the Lebanon monks, who complained that after a hard day's work in the fields they were not given enough to eat. One day a priest of the Lebanon party returned to the convent to find his pet lamb killed and eaten by the monks from Aleppo. Such a disturbance followed that the Patriarch made a division of monks and convents that has lasted to this day. The two divisions go by the names of

Halabiyeh and Libnaniyeh, or Beladiyeh, or the monks of Qozhayya, from their chief convent.

A Maronite friend has furnished me with a list of 120 names, which he claims to contain all the Maronite conventual establishments. Fifty of these belong to the Beladiyeh or Libnaniyeh. My friend says that ten years ago the Abbot-General of this Order told him that its monks numbered 1,500; I am inclined to regard this as an over estimate, for while perhaps a dozen convents contain from 30 to 100 monks each, many have much smaller numbers, while several on the list are mere houses where a single priest or monk represents the Order, as in Beirût or Baalbec; or as in the miserable village of Mruj, too poor to support a parish priest, where a monk-priest lives in a room belonging to a neighbouring convent, and ministers to the people. In Hammana there is a house with a chapel, called a school, where a priest and monk look after some lands belonging to the Order. The Order has two nunneries.

The Halabiyeh have 14 establishments, and the monks of Isha'ya, 20. Each of these three Orders has its Abbot-General and Directors, and holds a triennial Council, which in the case of the Beladiyeh, is opened and closed by the Pope's Legate, and in the other cases by the Patriarch. The 36 establishments on the list do not belong to the three Orders (their monks, however, come from the Orders), but are under the direct control of the Patriarch or Bishops. They include the episcopal seats, various schools, and 15 nunneries. Many were built by the noble house of Khazin and other families, who claim certain privileges, as the appointing of priests or directors from among themselves, and care for their poor. The list also includes the two convents of the 'Abbad or servants who wear a peculiar conical cap, and, it is said, go as servants to the nunneries.

The convents have large properties. From one-seventh to one-sixth of the land in the Lebanon belongs to the monasteries of the various churches, and more than four-fifths of this property is Maronite. The revenues are largely spent in building, and in buying more land. The yearly revenue of Deir-el-Na'meh, near the mouth of the Damûn, is said to be between £1,600 and £2,000. The heads of convents are strictly forbidden to enrich their relatives, but they are often accused of it by the people, who entertain a low opinion of the general morality of the monks, an opinion which an observer would concur with, judging from their general appearance, though gentle, pious individuals may be found among them. The nuns, on the contrary, bear an excellent reputation for virtue. The conventual lands are worked by peasant partners, who share in the profits, and in some cases work for wages. Convents under the patronage of a Saint with a reputation for effecting miraculous cures have an especial source of revenue in the gifts of grateful visitors.

The most interesting monasteries are to be found in or near the gorge of the Qadisha, or Sacred River. Around the plateau of the cedars the mountains sweep in a splendid amphitheatre; the plateau comes

abruptly to an end in a precipice, in the face of which a cavern sends forth a stream, falling over in a series of cascades, and soon entering the deep canyon which, in the course of ages, itself has formed. In some parts this canyon is 1,600 feet deep, but one can call across it to a friend on the other side. At the bottom foams the Qadisha, and a rich vegetation climbs the terraces to the foot of the massive limestone cliffs which form the walls of the valley. In the early Christian ages Anchorites inhabited the caves in the Sacred Valley, many of which can be traced to-day. It may be supposed that later these hermits formed communities, giving rise to the monasteries which we still find in this wild gorge. This region contains the large Maronite towns of Ehden, Hasrûn, Bsherreh, Hadeth, &c., &c.

Near the head of the valley, where it is somewhat more open than further down, hiding itself under the cliffs, indeed built partly in a cavern, is the ancient convent of Mar Elisha'. On entering and ascending some dark, winding stone steps we found it difficult to distinguish between the natural and artificial, between hewn stone and the wall of the mountain. We were entertained hospitably by the Abbot in a broad window leading off the corridor. One monk used a quaint euphemism in the phrase, "I pray in the food," by which he meant to tell us he was cook. Mar Elisha' has 25 monks. We were surprised to hear that until within 50 years, some Franciscans lived in the same convent. These have since built a convent for themselves further up the mountain. Near Shweir there is a double convent of Mar Elias, which from a distance appears one, where the Maronites and Greeks, who regard each other as heretics, live side by side in harmony. Two parish churches, also Greek and Maronite respectively, with a wall in common, occupy the same site in the village of Deir el Harf in the Metn.

At Mar Elisha' the cells are small and dark, the corridors low, and the whole building has an ancient and musty odour; but the monks have recently built a fine new convent on the edge of the opposite cliff, for a more comfortable winter residence.

The convent at Bdîman, a few miles further down along the cliff, has been of recent years occupied by the Patriarchs who find that Qannubîn is an inconvenient place, even for spending the summer. From Bdîman to the bottom of the Qadisha valley a mule path zig-zags down a side gorge. The road is very steep, with sharp turnings, which make anyone not possessing the strongest nerves to shudder, but with the exception of a few places it is not stony. We rode to the bottom, crossed a narrow bridge over the torrent, foaming below over rounded boulders, and rode up the opposite valley-wall till we reached the gardens of the convent 300 feet above the stream. The simple stone buildings, placed at different angles to each other, which form the convent of Qannubîn, crouch under the limestone cliffs. The chapel, which is built into a cave, opens on to an irregular court-yard surrounded by rooms, some quite modern, some of great antiquity. Tradition says that the convent was built by the Emperor Theodosius in the 4th century. A

small room, at present unused, is pointed out as the ancient chapel. The present chapel is a vaulted room, once covered with frescoes. The priest told me with some pride that as it was soiled he had white-washed it over, except above the altar. There the fresco represents a company of kneeling Patriarchs, with a number of violin-bearing cherubs over their heads. This is the only fresco I have observed in a Maronite Church. The Jacobite Church at Sudud has a vaulted roof elaborately frescoed. We visited the granary and the wine-cellar, where we found some fine old jars, 3 or 4 feet high. The priest and a lay brother are the only inhabitants. The steep hillsides around and below the convent are steeply terraced and richly planted with vines, fig trees, walnuts, oaks, and olives. The convent is dedicated to the Virgin. It was here that As'ad Shidiaq, the Protestant martyr, met his death.

Near the convent is the chapel of St. Marina, who is said to work cures. I give her tradition as obtained from various people.[1] Marina was a maid who desired to lead a holy life, and who, in disguise of a youth, presented herself at Qannubîn as a novice. In due time she became a monk under the name of Marinus. While she was conducting business in a village, a girl fell in love with the supposed monk and made proposals which were rejected. Later this girl bore a child by some lover, and bringing it to Qannubîn, declared that the monk Marinus was its father. When thus charged, Marinus meekly bowed the head and said: "Sar," which means, "What is done, is done." As a consequence, he (or she) was turned out of the convent. The girl-monk took refuge in a neighbouring cavern, where she gave suck to the boy. Some months or years after the convent bell was heard to toll. As no one was ringing it, the monks were alarmed and searched for the cause of this miracle. In the cave they found the dead body of the expelled monk, with the child at the breast. In the hand was a paper which read, "Let an old man undress me." Thus her innocence was established, her true sex revealed, and she became a Saint. It is added that the boy became a monk, and later was made Superior of Qannubîn.

A few miles below Qannubîn a smaller side-gorge enters the Qadisha Valley. The best approach is from Ehden, which lies on the hills above. The rough and tortuous path in one place passes between two crags, joined above by an arch surmounted by a cross. Above the road are awful, jagged precipices of limestone, and the opposite side of the gorge is of hardly less terrifying effect. Under the eternal frown of those mountain walls stands the famous Convent of Qozhayya. The present monastery was built in 1732, and is the richest, I believe, in the Lebanon, containing 100 monks. Churchill describes the church as being in a subterraneous cave, but the present church is large and airy, with an elaborately carved façade. The reception room is ample.

The convent contains a printing press, whence Syriac and Arabic

[1] I have found in the Sinksar the same traditions with variations. Qannubîn is not mentioned.

books have been issued. But the interest of the place centres in a cave which pierces far into the mountain above. The opening is small, and guarded by a stout door. Within, the cave widens and slopes upwards and inwards. We could look in for perhaps 50 yards and then all was lost in darkness. The legend runs that St. Antony once came from Egypt to visit the hermits of this region and slept in the cave. The full name of the convent is Mar Antonius Qozhayya, which is erroneously derived from Kanz el hayyat (كنز الحياة), treasure of life.

To this convent and cave are brought the insane that St. Antony may drive out the evil spirit. Moslems, Druzes, and members of the various Christian sects visit the place, but especially in the spring "when the blood runs full," so a priest of the place told me. The convent has a wide-reaching fame, which adds much to its revenues.

The priest told me that sometimes the patients are cured by simply passing under the arch and cross, mentioned above; others, when they enter the conventual precincts; and still others in the church, where a priest exorcises the evil spirit by adjuring him in the name of God and beating the patients on the head, sometimes with a shoe. If the evil spirit will not come out of the man he is taken into the cave, and an iron collar is fastened around his neck, and if violent he is further chained. Several madmen may be chained in the cave at the same time. The priest in charge visits the cave occasionally, giving the patients to drink of the holy water which drops from the roof, but feeding them very little. The cure is effected when the patient is found without the iron collar; its removal is said to be the work of St. Antony, whose appearance is sometimes described by the patients.

The crazed wretches may remain in the horrible place anywhere from one day to two weeks. If no cure is affected it is concluded that the man has no devil to be exorcised, but has a disease of the brain, for which the place professes no cure. The priest told a ghastly story of two desperate madmen who with great difficulty were chained in the cave; the door was locked upon them; but when next day the cave was opened, the chains were lying on the ground and no trace was found of the maniacs, who have not been heard of to this day. It would be interesting to pass some time at Qozhayya and to follow up the people, in whose mental condition the place, with its circumstances, undoubtedly effects some change.

While on this subject I may mention that belief in diabolical possession is strong, and the exorcist is a recognised functionary in the Maronite Church. Not alone in Qozhayya, but in the village churches, devils are said to be cast out. Many stories are told, with ludicrous remarks, of the evil spirit, who may mock the priest, saying, "Get out of my sight, you and your cross;" or may call out to the crowd, proposing to enter into this one or that one, who promptly turns and runs. In one case it is said that the priest beat a girl on the head with his shoe for two hours before a very impudent spirit came out of her,

but at length the picture of St. Antony floated of itself from the altar and touched her lips, whereupon the devil left her, and she asked for food, which she had not touched for two weeks.

Bkerke, the winter residence of the Patriarch in the Kesrawan, has a curious history. Churchill[1] quotes Volney's story of Hindîyi, which is as romantic as it is horrible. According to Volney, about the middle of the 18th century, a Maronite girl acquired the reputation of a hermit and of a worker of miracles. She had many followers, from whom she collected money enough to build the double convent of Bkerke for monks and nuns, which was for a time under the general direction of the Patriarch. For 20 years this Hindîyi was the real director of the two establishments, which seemed very prosperous, except that a large number of deaths occurred. Finally, a traveller happening to sleep on the ground outside the convent had his suspicions aroused by a secret burial at midnight, three monks and two men bearing a long white bundle to a piece of ground full of stones and rubbish. He reported the matter to a man in Beirût who had two daughters in the convent, to which he at once repaired and asked to see his children. When his request was refused he brought the affair before the Emir Yusif Shehaab, at the seat of Government. The convent and grounds were searched; the eldest daughter was found almost dead within, while the body of the younger had been buried in the rubbish. Hindîyi was seized, but in her turn prosecuted the Patriarch. In 1766 the affair was referred to the Propaganda at Rome, and "infamous scenes of debauchery and horrid cruelties were discovered." It was proved that Hindîyi had procured the death of nuns to get hold of their property. This extraordinary woman consecrated the host and pretended to fall into heavenly ecstasies. So much for Volney's account. The people tell many legends of her. Her name is said to arise from her nocturnal visits to India, where she was borne by spirits. She confined the nuns in horrible dungeons. She used to be carried up in the air by devils. When the Bishop wished to prove her wickedness he sent a priest to say Mass for her, who purposely gave her a piece of unconsecrated wafer. Hindîyi, after partaking of it, declared that never before had she been so filled with holy influences, that this was the most heavenly morsel—which was taken as proof positive that she was an impostor. She was shut up in various convents, but Volney says that she always retained a party in her favour, and was believed in by some to his day. One legend has it that she died repentant.

The more modern monasteries are solid structures, built in quadrangles, with covered corridors, ample cells, lofty chapels, and red-tiled roofs. Visitors are received with hospitality.

The monastic rules differ but little in the three orders. In a letter dated in 1732, Clement XII, confirming the regulations and laws of the Lebanon monks, refers to the ancient institution of Oriental monks

[1] "Mt. Lebanon," Vol. I, pages 78–85.

founded by St. Antony, and spread in Egypt, Syria, and all the East by his disciples. The gathering of some of the Lebanon monasteries into a congregation with an Abbot-General had its origin in Elisha'. From other sources I have heard that the scholar Germanus Farhat, with two other brothers, when a monk in his monastery, organised the ancient rules into a constitution. The Pope says that these rules have been sacredly preserved in the monasteries of the Orient, and have never been disapproved by Rome, as nothing can be found in them contrary to piety and the Orthodox faith, but that to avoid calumny it is better that they should have a confirmation from Rome. This was obtained by the Abbot-General, who visited the city for the purpose.

The monks of Mar Isha'ya also received Papal confirmation of their rules, which were later printed at Rome. Of this book I propose to give a brief analysis. It must be said that it contains the ideal of the monastic life; how far the real daily life falls short of the ideal can be known only to one who has lived long in a convent. Many particulars are mentioned by the people in which the monks disregard their rules. In many cases the monks are recruited from the lazy and from those who have some prudent reason for seeking the seclusion of a monastery, though some novices enter from religious motives. The Superiors are much taken up with directing the wordly affairs of their convents, and are often lax. With this *caveat* I give the rules, some of which will be found to contain much excellence.

First, the vows of obedience, chastity, and poverty are considered. A monk must hold his Superior in the place of Jesus Christ, and must obey him in everything except in sin. He must love him in his heart and show his love by his acts. He must do nothing without his permission, nor criticise his administration. He must tell him everything he thinks or does. He must not teach, preach, comment, send or receive letters, accept a trust, lend or borrow, give or ask alms without his Superior's permission.

A monk is expected to subdue his senses in every way. No woman may enter the monastery.

He must hold no personal property or own anything. The property of his relatives should be to him as the property of strangers. (This rule has apparently been relaxed by this congregation. I am told that a monk of St. Isha'ya may now manage a small property of his own with permission of the Abbot, provided that he does not enrich his relations, and that at his death everything goes to the convent.)

The monk must not ask for promotion but should seek the advancement of others. He is urged to show especial respect to those who do not respect him, to avoid judging others, as well as any word which may give pain or arouse suspicion. He is to purify himself from ambition lest jealousy, the destroyer of love, enter his breast. He is not to give way to anger in the time of his trial, but must overcome by patience.

In dress the monks must use only dark colours. The robe is to be of wool, and near the left shoulder is to be embroidered in blue a scroll or

staff, the sign of the Order. The novices are to wear a hair-rope, and the monks a narrow girdle. In sleep no garment below the girdle is to be taken off. The bed is to be that of a poor man.

Each monk must occupy his cell alone, nor can he enter the cell of another without permission. All the cells are to be opened by one key. A monk may not travel alone, but must ask a companion of the Superior, whom he must inform of his route. When in another convent he is to be subject to its Superior. The monks are to eat but twice a day, and then in silence. No meat is to be taken except in case of sickness and by the Superior's permission. (Indulgence has, however, been granted the monks of St. Isha'ya to eat meat Sundays, Mondays, Tuesdays, and Thursdays. The Beladiyeh also have a yearly Papal indulgence to eat meat. All now smoke and drink wine.)

Work is enjoined upon all. A monk may not vary his work without permission. Silence is always recommended, but is required between the second and third times of prayer, at table, and in church. Much silent prayer is recommended, but those who are wearied with much labour are excused. Oral prayer is necessary at the seven fixed times: 1. Evening prayer. 2. Sittar, or before bedtime. 3. Midnight. 4. Dawn. 5. Third hour of the day. 6. Sixth hour. 7. Ninth hour. On Wednesdays, Saturdays, and on the Feasts of the Virgin, the Litany of Mary must be said. Psalm li. is to be repeated five times on Wednesdays and Fridays, and on other days the Pater and the Salutation of Mary five times. Confession must be made at least once a week. The monks should always be ready for communion in deed and desire. They must commune on Sundays and on the Great Feasts, unless too many of these occur in one week, when, out of respect to the Sacrament, the Superior advises the monks to abstain. When in sickness a monk must thank God more than when in health. Mortification of the flesh is not to be carried too far.

The novitiate is to last one year (with the Beladiyeh it is two), and the novices must be tried in a convent where there are monks observing the rules.[1] Except by especial indulgence a novice may not be under 16 or over 45 years. He must be orthodox in the faith; if born among schismatics he cannot be accepted without the permission of the General. If he has committed gross sin he must show genuine repentance. He must be unmarried; or, if married, he must obtain permission of his wife, from whom he has been separated, before the priests. If a parish priest, he must give up his charge with Episcopal sanction. He must not be diseased, or crazy, or half-witted. Any Superior of a convent who receives a novice with any one of these disqualifications is to be degraded from office for three years.

For eight days after his acceptance the novice is left in a solitary

[1] The Legate has recently ordered that candidates for the Order of the Beladiyeh should all be tried in Deir el Na'meh. The number of Novices is said to have fallen off in consequence of this limitation.

place, dressed in the clothes in which he came, to think over the monastic life. He is then robed in the clothes of a novice. His own clothes are carefully preserved. After his vow he cannot claim these, but within an hour of it he may dispose of them as he wishes. Any gifts he makes to the convent must be presented openly before all the brothers. A vote relative to his acceptance is cast by the monks at the end of the sixth, ninth and twelfth month; the first two votes appear only to serve as indications, the last vote alone being determinative. If chosen, he is given three days to decide whether he will take the vows or not. If he decides to vow, he is taken to the church, with at least two monks, before the Superior, who is seated at the altar. The formula is as follows: "I, N., vow before God Omnipotent, and the Abbot-General, the most reverend M., and his successors after him, to observe obedience, chastity, and voluntary poverty till death, according to our institutions and rules. And I also vow on my soul that I will not desire, wish, or accept, either by my own means or by means of others, any rank, be it of our Order or of others, except by the command of the Superiors."

On entering the convent the novice is to make a confession covering his whole past life. He is to confess and commune once a week, and make an especial confession at least twice a year. If a priest, he may say Mass. In the presence of his Superior and teacher he must keep silence, nor can he speak to outsiders save in the presence of a monk. If the Superior or a priest pass by, he must rise with arms folded and stand, looking at the ground till he has passed. If rebuked he must kneel at once, nor offer any excuse till it be asked for. For half an hour a day a teacher is to explain the rules of the monks, the catechism, and the order of oral and silent prayer. If the novices cannot read, they must learn by rote. At table the novices take an inferior position.

The Superior is to choose with great care the monks who are to be consecrated as priests. Candidates for the priesthood are to be carefully instructed, even on days when there is no labour, for the teaching is sacred. Priests must keep all the rules. They are forbidden to serve the parishes or confess outsiders, unless invited by the Bishop. No monk may own or read a book without the Superior's permission.

In every convent there should be a schedule designating the hours for rising, sleeping, meals, and prayers, and assigning the manual labour. Strangers are not to eat with the monks in the refectory, or, if eating there, take their meals before or after the brothers. A monk going out of the convent must have a companion; he is to avoid the travelled ways, shops, and markets; he should not cultivate the friendship of Government officials.

No new convent can be founded without permission of the Patriarch and the Bishop of the diocese. Superiors may not sell endowed land, or run the convent into debt. If a monk receives an inheritance it goes entirely to the convent, but the use of part of it, such as books, may be reserved to him, provided it does not create jealousy. The endowed property of one convent cannot be transferred to another, but the General

Superior may use the revenues from gifts and the labour of monks for poorer convents. He may also for good cause transfer monks from one convent to another. (I am told that monks often follow a popular Superior from monastery to monastery.)

A long section is devoted to the obedience due to the Patriarch, who is to be regarded as a father and consulted on all essential points. The next speaks of the value of unburdening the conscience to the Superior, an act not identical with confession, but voluntary. The Superior may not act on knowledge thus acquired. He is to put searching questions, as—Is the monk content with his state? Does he keep the rule? Does he love to pray?

On the 17th of January occurs the Feast of St. Antony, when a solemn service is held, at which the monks renew their vows, the Superior first standing forth and repeating the formula in a loud voice. When a monk is very ill he must confess and commune. In the special room for the sick there is an altar, with a consecrated wafer always upon it. On the death of a monk, every priest in every convent is to say a Mass for his soul. When the Pope or Patriarch dies, a funeral service is held in every convent. Monks are to be buried in the convent cemetery in their clothes. (I am told that dead monks are carried to the church on a fleece, and then buried in a vault, but not put in a coffin.)

Five years after taking the vows a monk may, if he wish, lead the life of a hermit, temporarily or permanently, in a cell at some distance. If among the hermits there is no priest they must attend the convent church, which at any rate they must visit at Easter and Christmas, when they may dine at the general table. The hermits are served with food and water by an especially appointed monk. They cultivate plots of ground; the Superior is warned against letting monks take to the hermit's life through laziness. (Hermits are actually found in certain parts of the Lebanon. They spend much time in prayer, sleep on the ground, wear iron girdle, and hair cloth shirt. Their Arabic name signifies prisoners. Some are said to mortify the appetite by gazing longingly at luscious grapes, of which they deny themselves the taste.)

The Book of Rules treats at length of the duties of officials. At the General Council, convoked once in three years, is elected the Abbot-General. He has general charge of the Brotherhood; he may control the conduct of Superiors in their convents; the Superiors are to make accounts with him twice a year; he may not abolish a convent, but he may buy and sell property, if it is beneficial; he may temporarily close a convent; he may impose and remit punishments; if necessary, he may suspend temporarily certain rules; by consulting the Patriarch, he may for cause convoke the General Council before the time; at the Council he has the casting vote; he may accept and reject novices; he hears complaints against Superiors; he must appoint a deputy, who will take his place at death till a successor be elected; in the churches of the Order he may bear the mitre and staff. He must visit in person or by deputy all the convents once a year; keep a list of the monks, and

inform himself of their conduct. He dwells in the convent chosen for him by the General Council, but does not displace its Superior.

The Abbot-General is aided in his labours by four Directors, whom he is obliged to consult in some cases. There are also Local Superiors, having the convents of their districts in charge.

The Heads of convents are elected once in three years by the Abbot-General and the Council of Directors. The Head is to choose at least three monks as advisers, who aid but cannot control him. The slightest details of the convent should be his care, even to keeping the gate-key after bed-time. He must see that no fire-arms, musical instruments, or bad books are admitted. Twice a year he must visit the convent properties, and once a month make an account with the steward who has charge of the revenues. After his secular duties are over he may preach and confess. He is urged to do menial services occasionally.

The Steward should acquaint himself with all the property of the convent, lands, cattle, goats, &c. With the peasant *shrîk* or partners he is to make monthly accounts. He is to receive the alms given to the convent. His temporal affairs do not excuse him from his spiritual duties. In his contact with the world he is urged to try to improve it. He must take care that the dependants are instructed to be good Christians.

The appointed preachers are to learn by heart some portion of the Bible every day. They should read Church History, the Lives of the Saints, and Commentaries. They should not preach without preparation, but write their sermons and commit them to memory. They are to be peace-makers.

The duties of the Confessor and Sacristan are described. The Librarian is to make a catalogue, if the books are numerous. He is to register the names of monks who draw books, with the date. No monk may draw a book without the Superior's permission, nor an outsider without permission of Council.

The Steward of the Sick is urged to attend to his duties with patience. He is to carry out the doctor's orders; to watch the stages of the disease; to read good works to the patients; to admit brothers to the sick room for spiritual converse, and to instruct the Sacristan to ring the bell when a monk dies. The funeral is to take place twenty-four hours later.

The Porter is to keep the convent gate constantly closed. He is not to open the door until he decide from the window whether it be necessary. If a monk is called for the Superior must be consulted. Entrance of outsiders to the convent, and especially to the brother's corridor, is not to be encouraged, unless they be men of position or distinguished clerics. Occasionally at night the Superior is to examine the doors, which are not to be opened then for any reason, except at his command. The Porter is to hand all letters to the Superior, who will decide whether it will be best to deliver them to those addressed. Women are to be briefly dismissed, or referred to the Sacristan, who may attend to their business outside the convent. (In twice visiting a convent of this

Order I have found the gate open, and was admitted freely to its different parts. These rules were framed when the Lebanon was the scene of constant wars among the feudal nobles.)

The Steward of the Clothes is to care for those as for the garments of the poor of Jesus Christ. He is to mark the clothes of each monk, attend to the washing, and every Saturday night put clean clothes in each cell.

The duties of the Steward of the Store-room and of the Cells are explained. The readers in the refectory are appointed to read to the monks while they eat. The Bible, Church History, the Lives of the Saints, and monastic works are to be used.

The General Council of the monks of Mar Isha'ya is held once in three years in October, on the anniversary of the first Council of the Order. The Superior of the convent where the Council is held is to make all things ready beforehand. No one is to enter this convent until three days before the opening of the Council, except such as come from beyond the seas. The money for the expenses is collected by the various Superiors from the clergy and people. Besides the Abbot-General and the Directors with their deputies (if ex-Directors) all Heads of districts and of convents must be called to the Council, and have votes. All those who have formerly filled the office of Abbot-General and of Director are to be present; each Superior of a convent is to bring a companion, elected by its Council.

The Council lasts seven days. During the first three days the general condition of the Brotherhood is examined and necessary changes or additions are made. Any one is free to make suggestions. During this time the Superiors make accounts with the Directors. On the fourth day the altar in the church is especially ornamented, and the solemn and secret business of electing the Abbot-General is entered upon. The retiring General presides. After chanting the Litany of Mary he delivers up his seal to the Directors, asking forgiveness for all faults, and proceeds to write his vote. The rest follow in order of rank. The votes are cast in a box, and then taken out and counted by the General, the Directors, and two monks. A majority of votes is necessary for election. The General-Elect is proclaimed by the retiring General, or, if the latter is re-elected, by the first Director. The election of Directors follows.

During the remaining three days particular questions relating to the monks are examined, their propositions are judged, and their faults corrected. On the seventh day the doors are thrown open, and all monks may come in to hear read the list of office-holders, the new laws, the names of new monks, and the patrons to be prayed for. The General grants absolution and closes the meeting. Then follows the Council of the General and Directors, at which the Superiors are chosen. The retiring Superiors of districts and convents come into the church, deliver up their seals of office, and retire. The Secretary reads the complaints which have been sent by the monks and others against the Superiors (brought by their companions, sealed), and if the charges are proved the accused are brought in for reproof or punishment. When they have

gone out, a secret election takes place. The Superiors elect are sent for, and on entering they receive seals of convent and the blessing of the General.

The fifth and last section of the rules concerns itself with faults and punishments. Faults are divided into venial, grave, graver and gravest, and are to be punished accordingly. Venial faults are without number and include tardiness, waste of food, complaint against food, making a noise in cell or church; the punishments are: to repeat a psalm, to say a number of *Paters*, &c. Grave faults include quarrelling, habitual profanity, sowing discord, leaving convent without permission, using medicine without consulting Superior, neglect of fasting, upbraiding a repentant brother, &c. These are to be punished by the imposition of special fasts, prayers, silence, genuflexions, &c. Graver faults include neglect of the church fasts, open commission of mortal sin, false accusations, disobedience of Superior, betrayal of convent secrets, continuing to exercise ecclesiastical functions when under the ban, and others. Such sins are punished by loss of vote, disqualification for office, kneeling before door of church, loss of precedence, &c. Among the gravest sins are apostasy, appropriation of money, books and clothes, striking the Superior, however lightly, betrayal of the confessional, use of magic, forgery, exciting rebellion against Superior, accepting preferment from Bishop without permission of Superior. Those committing such sins may be imprisoned in their cells, and may be unfrocked and lose tonsure; but the Superior is to labour with them, remembering the words of St. Antony: "If a brother fall in the water he is to be pulled out and not to be pushed back to destruction."

The sins for which a Superior of a convent may be punished by the General are enumerated, among the gravest being the taking of bribes, the reception of novices who have some disqualification and conspiracy against the General. The faults of the General are punishable by the Council.

If a monk leave the Brotherhood he is to be searched for diligently, and, when found, brought back in love. He is to be deprived of power of voting and of holding office for five years; he is to be imprisoned in his cell for months, and kept on bread and water, and when released for a time is to have a place alone in church and table. If he has cast aside his robes, the General alone may receive him back.

The General alone has power to put under the ban, and shall exercise it rarely. A monk under the ban may not enter the church or eat at General's table, but is to be avoided by all until he repent.

If a monk remain unpenitent after having received every reproof and punishment, including a final six months' trial, the General, with the Directors, may expel him. But the Patriarch must be appealed to for a final decision. Faults which committed three times deserve expulsion are adultery, apostasy, disobedience to Pope or Patriarch, perjury, giving the sacrament to outsiders without permission of the Bishop, &c. But the Superiors are advised to be patient and long-suffering with all offenders.

Of the nunneries, two belong to the Orders of the Beladiyeh and Mar Isha'ya, and are under the charge of their respective Generals. The rest are under the direct care of the Bishop of the diocese. In these, according to the Lebanon Council, the Abbess is elected by the nuns in the presence of the Bishop or his Vicar. The candidate for Abbess must be forty years old. Should no nun of the proper age be found eligible in a certain convent, and should the Bishop deem it inadvisable to choose an Abbess from another establishment, he may lower the required age to thirty. The Bishop is to appoint a Father Confessor for each convent. The Bishop should visit yearly, either in person or by deputy, all the convents under his charge, and with the Abbess and two nuns he should examine all the cells. Special visits should be made as necessity requires it.

In the last chapter it is stated that the General Council has the authority to modify or change the rules, provided that those contained in the first 18 chapters, dealing with principles of conduct, remain intact. Interpretation is left to Superiors. The rules are to be read at table once a month, with the exception of parts 3 and 4 (dealing with officers and the General Council), which should be read once a year.

The aim of this paper is to present facts rather than to moralise upon them, but as so much space has been given to the monastic system, a few words may not be out of place. Regarded as close corporations, the congregations of monks are powerful and prosperous. They own immense properties, which are constantly increasing. In controlling these they are very largely independent. In relation to the body politic, however, they may be said to be useless, or worse than useless. Monasticism justified itself in the early and Middle Ages by noble charities and brilliant learning. The Lebanon monks have developed the instinct of getting and neglected the instinct of giving. The Lebanon is poorer rather than richer for their existence. The great wealth they accumulate benefits the Order always, the country never. While the brotherhoods contain a few good scholars[1] the majority of the monks are ignorant. The wealthy Orders have no great schools for the public benefit. The Jesuits form an organisation of tremendous power, always seeking the advancement of the Order, but benefiting the people in many ways wherever they go. The Maronite monastic system is also a vast machine, capable of doing much public work, but, unlike the society of the Jesuits, it leaves it undone. Nor are the monks an example in any way to the people in religion and morals. Hundreds of Lebanon youths who might otherwise be of some benefit to their country in active life are withdrawn from this usefulness. Indeed, it would be difficult to name a single benefit which the Maronite people to-day receive from the Maronite monks.

[1] For a list of past Maronite scholars, *see* the pamphlet of Notain Derauni.

(*To be continued in July "Quarterly Statement."*)

NARRATIVE OF A SECOND JOURNEY TO PALMYRA,

including an exploration of the Alpine regions of Lebanon and Anti-Lebanon, and the southern half of the Nusairy Chain.

By Rev. George E. Post, M.A., M.D., F.L.S.

The object of this journey was to examine and collect the midsummer flora of the higher mountain regions and the desert, and to complete the survey of the physical geography of these regions. My companions were Rev. Harvey Porter, B.A., Professor of History in the Syrian Protestant College, and Mr. Alfred Day, M.A., Instructor in the Natural Sciences in the same.

Monday, July 7, 1890.—Our first camp was at Khan Muzhir, on the summit level of the Damascus Road as it passes over Lebanon. From this point there is a beautiful view over the great amphitheatre of Ḥammâna, with Jebel Kenîseh and Jebel Ṣunnîn for a background, and the Metn and Shûf on either flank. In the immediate neighbourhood of Khan Muzhir are numerous storehouses of snow. They are partly excavated in the sides of the hills, and partly built with thick walls, to prevent the heat of the summer's sun from reaching and melting the snow. The snow is collected from the adjacent hills, and shovelled in at a hole in the roof, and packed down until the storehouse is full. It becomes consolidated by pressure and freezing into a conglomerate, which is afterwards quarried out from the base by means of picks and spades, and carried down in carts to Beirût.

Tuesday, July 8.—At an early hour in the morning we were in the saddle, and rode around the hill above Muzhir to the fields at the base of Jebel Kenîseh. Around our camp, and on the way to the base of the peak we collected *Cousinia Libanotica, Boiss., Bromus variegatus, M.B., Prangos asperula, Boiss., Vicia angustifolia, Roth, Onobrychis Cadmea, Boiss.* (new for Lebanon), *Salvia verbascifolia, M.B.*

Jebel Kenîseh consists of an oblong mass, about 5 miles long, rising to a height of 1,500 or 2,000 feet above the pass of the Damascus Road. An extensive ruin on its top, which I hope hereafter to investigate, has given it the name of Jebel Kenîseh (*Church Mountain*). The ascent is steep, but quite practicable on horseback. We rode to the summit from Khan Muzhir in less than two hours. The barometer at 9 a.m. read 23.6 at the western end of the ridge, which is several hundred feet lower than the eastern. Height, 6,600 feet.

While resting on the top we had a fine opportunity to study the physical conformation of Lebanon. Imagine a ridge 100 miles long, along the whole watershed of which, with the exception of a few miles, the writer of this article has ridden. For 10 miles the northern end of this ridge is over 10,000 feet above the sea. For another 10 miles it is between 7,500 and 8,000 feet. Then for 20 miles it sinks to an average of

from 6,500 to 7,000 feet. Then it rises in the grand truncated cone of Jebel Sunnîn to over 8,500 feet. Again it sinks to the plateau between Sunnîn and Kenîseh, to about 6,000 feet. The highest peak of Kenîseh rises again to nearly 7,000 feet. Then comes the pass of the Damascus Road at Khan Muzhir 5,022 feet. Then the ridge of Jebel Barûk and Jebel Nîha, over 40 miles long, about 6,500 feet, the latter ending in the picturesque Twins (*Tomât Nîha*). Finally Jebel Rîhân, which sinks gradually to the level of the plateau of Merj 'Ayûn. Jebel Kenîseh and Jebel Sunnîn, at the centre of the chain, although not the highest, are, from their isolation, far the most imposing peaks.

From the main chain a series of spurs runs a more or less westerly course for from 15 to 25 miles to the maritime plain, or in some cases to the sea itself. These spurs form four magnificent amphitheatres of mountains—that of Sir, of Besherri, of Afqa, and of Ḥammâna—and a multitude of deep, often exceedingly wild, gorges, into which torrents leap from the heights, and rush in mad career to the sea.

As the strata of the flanks of these gorges dip slightly toward the sea, the water stored in the reservoirs of the main ridge finds its way in rocky channels along them, and breaks out at various levels into perennial fountains. By every considerable fountain is a village, often clinging to the almost perpendicular rocks, the roof of one house forming a terrace for the one above. Almost the whole population of Lebanon, about 200,000 souls, is found on these spurs, and in the valleys between them.

The watershed of the chain is near its eastern border, and thence the mountain descends steeply, in some places precipitously, to the valley of Cœlesyria. Where there are spurs they are short and rugged, and the ravines carry only winter torrents. There is, however, a wooded plateau half way from the Ẓohr-el-Qodîb to the Buqa', which encloses between it and the main ridge, the lonely valley of 'Ain-Ata, and the only two lakes of Lebanon, those of Yamûni and Zeinîyeh. The valley of Zaḥleh is the only one which at all resembles those of the western slopes of Lebanon. There are few fountains on this face of the range, and very few villages, except at or near its base.

At the top of the range of Ẓohr-el-Qodîb, and the succeeding ranges as far as Kenîseh, are immense numbers of funnel-like depressions, in which the snow lodges in winter, and from the bottom of which the water trickles into the great reservoirs in the heart of the range. The fertility of Syria depends on the wonderful provision thus made for collecting and storing snow, to be gradually melted and distributed in the fountains even of far distant parts of the land.

On our way up Kenîseh we noted *Berberis Cretica*, *L.*, *Hypericum helianthemoides*, *Boiss.*, *Cerasus prostata*, *Koch.* *Prunus ursina*, *Ky.*, *Cotoneaster nummularia*, *F. and M.*, *Sedum album*, *L.*, *Astragalus deinacanthus*, *Boiss.*, *A. cruentiflorus*, *Boiss.*, *Eryngium Billardieri*, *Lar.*, *Asperula breviflora*, *Boiss.*, *Centranthus elatus*, *Boiss.*, *Morina Persica*, *L.*, *Chamæpeuce Alpini*, *J. et Sp.* *Scorzonera* (*sp. near Makmeliana*, *Boiss.*), *Gundelia Tournefortii*, *L.* *Cousinia Libanotica*, *Boiss.*, *Centaurea Iberica*, *Podanthum*

lanceolatum, Labill., Acantholimon Libanoticum, Boiss., Vinca Libanotica, Boiss., Phlomis brevilabris, Boiss., Stachys Cretica, Sibth. et Sm., Teucrium Polium, L., Daphne Oleoides, Bromus variegatus, M.B., Melica ciliata, L., var. Nebrodensis, Boiss.

From Jebel Kenîseh we crossed to Jebel Barûk by the pass over which the Damascus road winds. Just beyond the pass we came upon a cool spring, 'Ain-el-Beiḍa, by the side of which we took our lunch. While we were thus occupied several woodmen, with donkey loads of brush, passed us. They had been cutting in the scrub, which goes by the name of forest, on the eastern flank of Jebel Barûk. Near this fountain we found *Phlomis rigida, Labill.* (new for this region), and *Stachys Libanotica, Boiss.*

From 'Ain-el-Beiḍa we zigzagged up to the top of the ridge of Jebel Barûk. Nothing could be more exhilarating than to ride a good horse along the ridge, 6,500 feet above the sea, for the most part over a hard gravel or shingle, with the mountain range unfolding before us, and to the east and west a panorama of magnificent proportions, changing with every point of view. The ridge is so narrow that in many places we could look down to its base on both sides. To the west, 2,500 feet below us, were the picturesque villages of 'Ain Zeḥaltah, Barûk, and Mukhtarah, and beyond them range after range of mountains, dotted all over with villages nestling among their mulberry orchards, and far away the dun-coloured sandhills of the coast, and the blue waters of the Mediterranean. To the east was the beautiful plain of the Buqâ', chequered with green patches of maize and sorghum, and the rich umber-coloured soil between, with Anti-Lebanon and Hermon for a background.

Every mile or two we came upon a grassy meadow, from which a snow-drift had lately melted, leaving a tuft of the dwarf *Phleum pratense, L. var. nodosum, Boiss., Lotus corniculatus, L. var. alpinus, Boiss.*, (a lovely species with flowers variegated with yellow, orange, and crimson), and *Veronica Orientalis, Mill.* In one of them we found a quantity of the Lebanon Alpine Rose, *Rosa glutinosa, Fl. Gr.* (a species with pink flowers an inch broad, and deep crimson fruits), *Ranunculus Schweinfurthii, Boiss.*, and the dwarf cherry *Cerasus prostrata, Labill.* (a whole tree of which is but six inches to a foot in diameter, and from two inches to six in height). In another, in which was an inundated meadow, but lately dried, we found *Barbarea minor, C. Koch, Podanthum lanceolatum, Labill., Melica ciliata, L., var. Nebrodensis, Boiss.*, and *Thlaspi sp.* In still another we found *Astralagus emarginatus, Labill.* (so well figured in Labillardière's work a century ago), *A. pinetorum, Boiss.* (new for this part of Lebanon—we found it a month later at the Cedars), *A. coluteocarpus, Willd., and Evax Anatolica, Boiss. et Held.*

On the Qal'at-el-Bizzeh, a mamillary projection plainly visible from Beirût, and the most prominent peak of this part of the mountain, we found *Nepeta Cilicica, Boiss.*, and *Atraphaxis Billardieri, J. et Sp.* On a rocky peak, growing in a cleft, we found a small tree of *Rhus Coriaria, L.* Among the rocks everywhere *Pimpinella Tragium, Vill., var. depauperatum,*

Boiss., *Pyrethrum tenuilobum*, *Boiss.*, *Achillæa odorata*, *Koch*, *Zizyphora clinopodoides*, *M.B.* Less abundant was *Leontodon asperrimum*, *Willd.*, *Scorzonera Makmeliana*, *Boiss.*, *Scutellaria frutescsa*, *Desf.*, *Ballota saxatilis*, *Sieb.*, *Phlomis brevilabris*, *Ehr.*

We rode on for four hours on this breezy mountain top, breathing the invigorating air, feasting our eyes on the wonderful prospect, and filling our portfolios with rare and beautiful plants. As sunset drew near we made a somewhat breakneck descent of 2,000 feet down the shingly side of the mountain to where our tent was pitched for the night by the copious, almost ice-cold, fountain of Neba' Barûk. The fountain is a considerable brook, welling up through the gravel. It is the source of the Awwali river, which empties into the sea north of Sidon. The ground under our tent turned out to be a large ants' nest. As it was too late and inconvenient to change the position of the tent, we tried pouring hot water into the ant-holes, with little effect, however. After sunset they disappeared, and the next day we were away before they began their morning's work.

Wednesday, *July* 9.—We rode from Neba' Barûk straight up the mountain side to the Cedars. These trees, although far smaller and less picturesquely situated than those of Basherri, are much more numerous, extending for several miles along the side of the mountain towards el-Ma'âsir. The largest of them measured 27 feet in circumference just above the ground. We lay down for a few minutes under the shade to rest ourselves and our horses, and then pressed on through the grove to the bare top. Among the shingle near the top we found *Draba vesicaria*, *Desv.*, and *D. oxycarpa*, *Boiss.*, and on a rocky hillside *Tragopogon buphtalmoides*, *Boiss.*, *var. humile*, *Boiss.*

The highest point of the ridge is flat, and paved with slabs of grey limestone. The barometer at 10 a.m. read 23.68; height, 6,500 feet. During this morning's ride we came across few of the green alps which had so charmed us on the previous day. Most of our way was over shingly rolling hills. Between the Barûk mountain and that of el-Ma'âsir is a depression several hundred feet deep. Halfway down the hill I encountered *Convolvulus Libanoticus*, *Boiss.* The ascent on the opposite side of the pass brought us to the top of Jebel-el-Ma'âsir, where the barometer read 23·6; height, 6,590 feet. A little farther on, among the shingle, we found *Dianthus Haussknechtii*, *Boiss.* (a wanderer from the alpine peaks of central Asia Minor, a small, white-flowered species with needle-like leaves), also a delicate species of *Allium*, perhaps *paniculatum*.

After eight hours' riding along this ridge, and exploring every part of its summit, we made our way obliquely down the eastern flank of the mountain to 'Aitanith, where we had directed our muleteers to pitch for the night. 'Aitanith is one of a range of flourishing villages, situated a few hundred feet above the Cœlesyria plain, where the air is free from the malarial taint of the lands along the Leontes.

Thursday, *July* 10.—After a refreshing night's sleep we made an

early start for Ḥaṣbeyah, by way of the Natural Bridge called *Jisr-el-Kuwwah*, and thence over the Jebel-eẓ-Ẓohr. The road out of the village of 'Aitanîth is as bad as it well could be. It consists of a dyke of loose stones thrown out from the gardens. The horses' hoofs sink in them to the fetlock joints at every step, and the motion is equally painful to the rider and to his animal.

On the plain we met with *Falcaria Rivini*, *Host.*, and *Centaurea onopordifolia*, *Boiss.* We passed some rock-hewn tombs near a small village.

The Jisr-el-Kuwwah is a couple of hours south of Jisr-el-Qur'aun. It is a dyke of limestone rock a few feet broad across the canyon of

The tunnel through which the Liṭâni flows under the dyke.

Liṭâni, under which the river has forced its way, and flows out of a cave-like opening. It is not by any means as impressive as the natural bridge near Nahr-el-Lebben. The dyke is not more than 80 feet high, and the opening under it not more than 6 or 8 feet broad and high. The canyon resembles that of the Visp above Stalden, being a deep, narrow channel with perpendicular or overhanging walls, at the bottom of a much broader valley with usually sloping walls several hundred feet in height, scooped out of the tableland of Cœlesyria. Barometer at 10¾ a.m., 27.33; height, 2,400 feet.

Hanging to the face of the rocks were fine specimens of *Alyssum argenteum*, *Vitm.*, and by the water large quantities of Maiden's Hair.

We had heard much at 'Aitanîth of a Mutawâli highway robber

named *Dîb*, who had committed unheard of atrocities. According to some he had made away with a flock of sheep, ruthlessly murdering the shepherds. According to others he had waylaid and robbed many persons, and was by no means particular about sparing the lives of his victims. We could not obtain accurate information of the whereabouts of the redoubtable Robin Hood, as he naturally would not issue bulletins that might assist in his capture. But it was generally thought that he lay in wait somewhere between this bridge and Ḥaṣbeyah. As we approached the bridge we kept asking those we met whether they had any news of him. The accounts gradually grew less and less formidable. The flock of sheep became a few lambs; the murdered men had only suffered from flesh wounds. The property stolen was hardly worth carrying away. The shepherd who acted as our guide at the Natural Bridge brought the outrages down to the theft of a single lamb, and he could not tell us when or where that one had been stolen. Although we kept a bright look-out all the way up from the bridge to the tableland above, we saw no robber and experienced no alarm.

After a bath in the Liṭâni, and taking a photograph of the bridge and the cavern, we wound up the steep ascent to the neighbourhood of the Mutawâli village of Yaḥmûr, and lunched under a wild pear-tree just outside the threshing floors.

We then rode through the fields, up a valley, into the heart of the Jebel-ez-Ẓohr, a long, chalky ridge which separates Cœlesyria from the Ḥaṣbâni valley. In my botanical journeys through Syria I ignore as much as possible the regular roads, and ride through forests, over mountains, and into ravines, by any path which goats can traverse. Nature loves to conceal her beauties and reward her votaries by treasures not to be found along the beaten tracks of travel. Pursuant to this plan we rode through the wheat fields, and when half way up the retired valley came suddenly on horses picketed in the bushes, and a party of men lying in the shade. Remembering the story of Dîb, we were at once on the *qui vive*, but we soon found that they were a party of harvesters, whom we saluted, and then passed on to the top of the Jebel-ez-Ẓohr, the height of which we unfortunately neglected to take. From this commanding eminence is obtained the grandest of all the views of Mount Hermon. It rises to a height of 7,400 feet above the Ḥaṣbâni valley, and every detail of its conformation can be studied at a distance which seems, in certain states of the atmosphere, not more than a mile or two. We sat down under a bush on the edge of a rock, and sipped our afternoon tea while overlooking this magnificent view. It was with considerable reluctance that we commenced our *dégringolade* from this eyrie into the Ḥaṣbâni valley.

We arrived in Ḥaṣbeyah at 5 o'clock in the afternoon. To our chagrin we found that our muleteers had pitched by the Christian cemetery, instead of on the Mîdân, as we had intended. On our arrival we called on the chief of the Druzes, Salîm Bek, to inquire into the state of Ḥaurân, which we had intended to include in our journey. He strongly

dissuaded us from going there while the difficulties between the Government troops and the Druzes were still unsettled. His advice was afterwards confirmed by the Mohammedan Amîrs of the Shehâb family.

After a surgical operation on the grandson of Salîm Bek for harelip we went down to our camp. In the evening we went down to the seraglio, and had a pleasant visit with the Shehâb family. This family claims a pedigree going far back of the Mohammedan conquest, some of them claiming for it 4,000 years of unbroken tradition. It has certainly borne rule around the roots of Hermon for not less than 600 years. The largest branch of it is now in Lebanon, where they profess the Christian religion according to the Maronite rite. The family in Ḥaṣbeyah now numbers somewhat less than 100 souls.

There is another family of some forty persons in Rasheya. These two branches of Mohammedans intermarry, and for many generations have intermarried only with each other. Here is a fine specimen of close breeding in and in. Of this small community in Ḥaṣbeyah four are insane, several have scrofula, and hardly any are of fine physique.

Friday, July 11.—The next morning we spent in sundry repairs of horse-trappings, shoeing, an inevitable clinique, a call on Sit Naïfi, the chief lady of the Druzes (sister of Sa'id Jimblat's wife), and a dinner with Dr. Debaghi. At 2½ p.m. we started for Shib'ah.

At a distance of half an hour from Ḥaṣbeyah we reached the Druze place of worship, called the *Baygâḍah*. It consists of a group of flat-roofed houses on a conical hill, commanding an extensive prospect in the direction of Hermon. The principal building contains their assembly hall, a large unfurnished apartment, in no way resembling a church or mosque, and is surrounded by dwelling-rooms and porches. The family of the guardian occupies one or more of these rooms, and the remainder are reserved for guests. The guardian was seated on a mat in one of the porches, reading, when we came in. He politely offered us a seat, and allowed me to glance at the book, but, seeing that I could read Arabic, he almost snatched the book from my hand, and put it away in a closet. I did not, from the brief glance that I had of the book, make out its scope.

Around the house are numerous trees, and around several of them are stone divans and paved areas. The remaining houses are of much ruder construction than the central one, and are used for the accommodation of guests.

From el-Bayyâḍah we dropped down to *'Ain-el-Jerfah*, on the slope of the hillside, and crossed the rocky and wooded wadi to *el-Ḥibbarîyeh*, where there is the ruin of a small temple. Thence we rode up the rugged Wadi Shib'ah to the village from which it takes its name. For the first half of the way the path passes over the rocks high above the torrent, along the course of which are planted many fine walnut trees. It then crosses the right bank, and soon after the valley makes a sharp turn to the left, and at once changes its rugged aspect, and broadens out into a series of fertile and beautiful gardens and orchards. Just below the

village is a cool, limped fountain, by the side of which a number of natives were enjoying their *keif*. Above the fountain is a fine grove of old walnut trees, among which, by the side of a swift-flowing brook, we encamped. This grove is a couple of hundred feet or so lower than the village.

Just before the sharp turn of the valley we met with *Phlomis chrysophylla, Boiss.*, and at the turn *Acer Monspessulanum, L.*, and *Rubia Olivieri, Boiss.*

Saturday, July 12.—At 7 a.m. the barometer stood at 25.23, height 1,700 feet. Our train took the direct road up to *Qasr'Antar*, while we turned to the south, and gradually ascended the left flank of the wadi until we reached a shoulder over which the road passes, at a distance of about half an hour from Shib'ah. Here we turned to the left, and pressed up the face of the mountain. At this point we found *Phlomis chrysophylla, Boiss.* (Arabice *Mussois*), *Styrax officinale, L.* (Arabice *Libnah*), *Echinops* (Arabice *Shauk-el-Libbâd*), *Centaurea Iberica Trev.* (Arabice *Dardâr*), *Eryngium Creticum, L.* (Arabice *Qurs-'Anni'*), *Rosa dumetorum Thuill.* (Arabice *Sureim*). As we mounted higher we encountered *Cousinia Hermonis, Boiss.*, *Euphorbia erinacea, Boiss.*, *Allium sp.*, *Astragalus gummifer, L.*

After reaching the top of the ridge above Shib'ah we rode for half an hour over a rugged plateau, then down a steep descent, and then by a a stony path up a shallow valley to the top of the main ridge of southern Hermon. Just over the crest of this ridge we saw our first snowdrift.

We then rode along the ridge until we came to a broad cleft which separates it from the mass of Hermon proper, and through which passes a well-travelled road, leading into the *Wadi-el-Mughanniyeh*. We made our way down to the pass, and took our afternoon tea under the shadow of some cliffs to the right of the road. There we found *Ferulago frigida, Boiss.* (Arabice *Sallu'*), *Silene odontopetala, Fenzl.*, *Scutellaria utriculata, Labill.*, *Scrophularia variegata M.B., var. Libanotica, Boiss.*, *Erysimum scabrum, D.C.*

We followed this road westward for about a mile, and then turned sharply to the right, and ascended to the crest of the ridge, and made our way along it to the top. On our way we collected *Sideritis Libanotica, Boiss.*, *Ranunculus demissus, D.C.*, *Linum toricum Boiss.*, *Astragalus cruentiflorus, Boiss.*, *A. echinus, D.C.*, *A. hirsutissimus, D.C.*, *A. lanatus Labill.*, *Eryngium Heldreichii, Boiss.*, *Potentilla geranioides, Willd.*, *Asperula glomerata, M.B.*, *Pyrethrum densum, Labill.*, *Centaurea axillaris, Willd.*, *Podanthum lanceolatum, Labill.*, *Crepis Robertioides, Boiss.*, *Phæopappus Libanoticus, Boiss.*, *Nepeta glomerata, Month.*, *Acantholimon Libanoticum, Boiss.*

When we reached the last hollow below the summit, at 6½ p.m., we found to our dismay that the muleteers had pitched our camp in it by a snowdrift, instead of on the level place between Qasr-'Antar and the western peak, as we had directed. Late as it was, however, we made

them remove our tents to the top, and by 9 p.m., we were installed in our camp at a height of 9,700 feet above the sea. While we were awaiting our tent we observed the sunset, and the immense conical shadow of Hermon on the eastern table-land. We also collected *Fritillaria Hermonis, Boiss.? Teucrium Orientale, L., var. alpinum, Boiss., Paracaryum myosotoides, Boiss., Melica ciliata, L., var. Nebrodensis, Boiss., Verbascum Damascenum Boiss., Eryngium Heldreichii, Boiss., Papaver Libanoticum, Boiss.*

The barometer read 21.1 at the top of Qaṣr-'Antar as well as at the top of the eastern peak. The night was quite cold, and we were glad of all our wraps.

Sunday, July 13.—All around our camp was a blooming garden of *Alsine juniperina, Fenzl.*, a lovely alpine flower, growing in tufts a foot in diameter. Several acres of the mountain top were covered with low bushes of *Astragalus cruentiflorus, Boiss., A. Hermoneus, Boiss., A. angustifolius, Lam., A. echinus, D.C.*, and *Onobrychis cornutus, L.* In the evening the muleteers set fire to an acre of these bushes, making a grand effect of flame and smoke, which must have seemed quite volcanic from Damascus.

We enjoyed a well-earned day of rest on this lonely mountain top. During the morning a couple of goatherds brought their flocks to our tent, and we obtained from them a supply of milk for the day and the next morning.

Toward evening three well-appointed horsemen rode up to our tent, and the leader introduced himself as a sheikh from El Khîyam, in Merj 'Ayûn. He had come from his village, at a distance of fourteen hours away, to get the doctor to go down to see his brother, who had had a stroke of paralysis. As this visit would have involved a delay of three days, we concluded not to go. We had the good excuse that competent physicians could be had from Ḥaṣbeyah, Judaideh, and other towns within easy call, while our journey was in part undertaken with a view to escape this class of responsibilities. Nevertheless, the sheikh was quite resolute in his urgency, and after he had actually gone several hundred yards on his return journey he turned back to beg once more that we would change our decision. It was with great reluctance that we finally decided not to accompany him. Seven months later the same sheikh called us to see another brother in the same village, and during the visit we saw our former would-be patient, quite restored to health, and received from his own lips a pleasant response to our apology for not having visited him in his hour of need. He seemed quite to understand the points of the case, and the fact that we visited and relieved his brother showed that we had no indisposition to serve him.

At sunset we had another opportunity of observing the conical shadow of Hermon over the eastern plain, and the wonderful play of light and shade over the mountains.

Monday, July 14.—We were up betimes in the morning, and saw the sun rise out of the great plain, and cast the shadow of the mountain, first

on the morning mists over Cœlesyria, then on Lebanon. Early as we had risen however, we were not too early for a climb above the clouds. Three men had come up from Shib'ah, bringing with them on donkeys two sick men, who had ridden most of the night to see the doctor. Unfortunately, there was little to be done for them, except to recommend them to come to the hospital in Beirût. One was so far gone with dropsy that it was doubtful whether he could receive any benefit whatever from treatment.

After taking one more look from each of the peaks we dismissed our train to follow the course of a valley down to Rasheya, and so to Deir-el-'Ashaïr. The watershed of the ridge of northern Hermon trends to the north-east. We followed it for a short distance, and then bore off more to the northward, crossing the road from Rasheyah over Hermon, and then turning north-westward toward 'Aïḥah. Just as we crossed the Rasheya road, a hen partridge, with a brood of chicks, hopped up the rocks hardly a stone's throw from us. A little farther on we overhauled a man going the same way as ourselves, who accompanied us all the way to 'Aïḥah. While on the higher peaks we collected *Onosma Aleppicum, Boiss., Erodium trichomanefolium, Lher., Eryngium Heldreichii, Boiss., Acantholimon Libanoticum, Boiss.* As we descended to the level of the foot hills the air became oppressively hot. In the valleys of the foot hills we collected *Galium aureum, Vis., Pimpinella corymbosa, Boiss., Glycyrrhiza glabra, L., var. glandulifera, Boiss., Cephalaria stellipilis, Boiss., Lotus Gebelia, Vent., var. villosa, Boiss., Scrophularia xanthoglossa, Boiss.*

We arrived at 'Aïḥah at noon, parched with our long ride, and glad to find a cool spring where we could drink and water our jaded horses. We sat down to lunch under the shade of a large walnut tree. The Druze inhabitants brought us some poor lebben. The barometer at noon read 25.13, height, 4,860 feet.

After an hour's rest we started up the valley to the northward on our way to Rukhleh. Before clearing the vineyards we collected *Hippomarathrum Boissieri, Reut. et Haussk.*, and a little way up the valley *Phlomis Nissolii, L., Alcea lacateraefora, D.C., Verbascum ptychophyllum, Boiss.* Three hours over spurs of the foot-hills brought us to Rukhleh.

The site of Rukhleh is fine, and the view from the temple on the hill is very imposing. Yet one wonders at the erection of such costly buildings in so lonely a spot. Such, however, is very commonly the case in the East, where men seemed to seek for retired sites for their shrines, far from the centres of population and worldly business.

Note on the ruins of Rukhleh by Prof. Harvey Porter, B.A., of the Syrian Protestant College.

There are several ruined temples at Rukhli, but the best preserved are two, one at the top of the village at the west, built into the hill-side, and facing Mount Hermon. The walls are very heavy, some of the stones measuring about 10×4×5 ft., some of them having fragments of

Greek inscriptions. The other temple is situated on lower ground a little to the north-east of the village and faces westward, an unusual circumstance for temples on this side of Hermon. Fragments of Ionic columns are here found and at the south-east corner there is a large projecting figure sculptured upon the corner stone of the temple, about 5 feet in diameter. It has been photographed by the American Palestine Exploration Society. On a stone lying along the south wall is the figure of a large animal with outspread wings, resembling those of an eagle, but the head is quite different from an eagle's head, and it is doubtful whether it is that of a bird at all. Near the south-west corner of the temple is an inscription as follows :—

Inscription on the wall of a Temple at Rukhleh, near Mount Hermon.

[ΚΟCΥ ΠΑCCΤΙΧΩΝ ——
ΤΡΙΩΝCΥΝΔΥCΙ ———
ΚΟΙΝΧΑΙCΕΚ————
ΤΩΝΤΗCΘΕ[ΟΥ]
ΔΙΑΘΕΥΔΑΙΕ
ΡΕΟC

The letters in brackets are doubtful. The beginnings of the lines are pretty regular, but at the left the lines are irregular in length, indicating that letters may be wanting, especially in the three upper lines.

The barometer at Rukhleh at 4 p.m. read 24.5, giving a height of 5,550 feet. As the instrument had had a fall just before we entered the village, this reading is probably incorrect.

We gathered *Hypericum* [illegible] *Poir.* on the vertical rocks just north of the village, and *Lonicera nummularifolia, Jaub. et Sp.* in a field near by.

After crossing the divide to the north of Rukhleh we entered a [illegible] glen, down which we rode for two hours to Deir-el-'Ashaïr. In this glen grow a great variety of shrubs and trees, prominent among them *Styrax officinale, L., Pyrus Syriaca, Boiss., Prunus ursina, Ky.*

We arrived at Deir-el-'Ashaïr at 6½ p.m. The situation of the [illegible] overlooking a fertile plain with a background of lofty mountains, is singularly picturesque. Our camp at the fountain, overlooking both village and temple, commanded a prospect still more imposing. The barometer at 7 p.m. read 25, height 4,260 feet. This reading may also be a mistake.

At Deir-el-'Ashaïr we experienced a difficulty which illustrates the [illegible] of the system of collecting the tithes. The threshing-floors were covered with heaps of winnowed grain, and yet because the harvest was not fully gathered the government inspector would not allow any grain to

be sold, as it is unlawful to do so until the whole has been threshed and winnowed, and the tithe collected. We were obliged to send a couple of hours away to another village, in order to buy barley for our animals. Thus the villagers were prevented from deriving a benefit or conferring one on needy travellers.

Tuesday, July 15. Our way during the early morning hours lay down the Meisellûn Valley to the Damascus road. On our way we collected *Cousinia Pestalozzae, Boiss., Onopordon heteracanthum, C.A.M., Ankyropetalum Cœlesyriacum, Boiss., Carlina corymbosa, L. var. Libanotica, Boiss.* At the station of Khan Meisellûn we posted letters home, and then pressed on up the hill north of the Khan. On its bleak sides we found *Centaurea Damascena, Boiss., Argyrolobium crotalarioides, J. et Sp., Sideritis Libanotica, Labill., var. linearis, Boiss.* Over the hill, approaching the Barada Valley, we collected *Euphorbia lanata, Sieb.*, and *Verbascum Sinaïticum, Bth.*

After crossing the Barada we began to climb the ridge of Jebel Ruzmah, which overlooks the valleys of Zebedâni and Suq-Wadi-Barada. A few hundred yards above the valley we came upon *Verbascum simplex, Labill.*, then *Jurinea Stœhelinæ, D.C.*, both in dry, chalky fields. We chose for our lunching place a shelf of rock overshadowed by a similar shelf a yard above the first, and overlooking the Zebedân valley, 1,500 feet below. Opposite us, 5 miles away, was the western ridge of Anti-Lebanon, and far away over Cœlesyria the lofty chain of Lebanon, with the commanding peaks of Kenîseh, Sunnîn, and Makmel towering above them all. Below us lay the fertile plain of Zebedâni, with its numerous gardens and orchards, and the silver stream of the Barada, the main fountain of which was almost opposite our resting-place. From the clefts of the rock we collected *Pimpinella Tragium, Vill.*, and *Parietaria Judaica, L.*

Soon after leaving this most charming eagle's nest, we began to meet the alpine flora again. *Acantholimon Armenum, Boiss et Huet., Asphodeline Damascena, Boiss., Gypsophila Antilibanotica, Post* (a new species), *G. ruscifolia, Boiss., Onosma cœrulescens, Boiss., Zizyphora clinopodoides, M.B., var. canescens, Boiss.* At the top of the ridge are great quantities of *Cerasus prostrata, Labill.*, then in fruit. It was a curious sensation to sit down over a tree, or rather a grove of them, and pluck the tart cherries by handfuls from above the grove. The fruit is about as large as an ordinary pea.

There is considerable discrepancy as to the names of the peaks of this ridge of Anti-Lebanon. The following is proposed as a reconciliation of these conflicting views. The high crest, surmounted by a few stunted junipers, which is seen for many miles while ascending the ridge of Jebel Ruzmah, and which crosses it at right angles, and cuts off the view of the peaks beyond is *Thellâjât-Ibn-Halâwi*. This crest, which is ascended from the ridge of Jebel Ruzmah by a valley trending to the north-west, is considerably to the north of Bludân, and a little south of 'Ayûn-en-Nusûr, at the head of the Bludân Valley. The

barometer read at 5 p.m., 22. This must be corrected to 22.65, owing to the fall which the instrument experienced near Rukhleh. This gives the height of the peak, 7,865 feet. Half an hour to the north of this is the jagged summit of *Jebel-esh-Shuqîf*, which we ascended the following day, and from which we will resume the list.

The view from Thellâjât-Ibn-Ḥalawi is extensive, and gave us a fine study of the physical geography of Anti-Lebanon. To the west the rich valley of Bludân opening out into the plain of Zebedâni, and beyond it the Zebedâni range backed by distant Lebanon. To the east and north the numerous ridges and peaks of the Anti-Lebanon series. To the south the long ridge of Jebel Ruzmah, with its numerous peaks, and far beyond them the towering mass of Hermon.

After enjoying this superb view for half an hour we descended by a breakneck path into the Bludân valley, and reached Bludân at 6½ p.m. We encamped in a plum orchard, near the upper part of the village. Professor West, who was spending the summer in Bludân, re-set my barometer to correspond with the mercurial. It read ·62 too low. We spent a very pleasant evening at the hospitable house of Dr. Mackinnon, of the Irish Church Mission at Damascus.

Wednesday, July 16.—After some difficulty in obtaining a guide for our train to 'Asâl-el-Ward, where we proposed to encamp for the night, we started at 7 a.m. up the Bludân valley. On the way we met with *Heleocharis palustris, L., Ferula Hermonis, Boiss., Dactylis glomerata, L., var. juncinella, Hackel = D. juncinella, Boiss.* (a variety heretofore found only in Spain), *Daphne oleoides, Verbascum Cedreti, Boiss.* (new for Anti-Lebanon). A series of springs in swampy ground near the head of the valley is 'Ayûn-eu-Nusâr, and to the north-east of them is *Jebel-esh-Shuqîf*. The barometer at its summit at 9 a.m. stood at 22.48, making the height 7,900 feet. The top is rough and splintered. We tied our horses a little below the top, and went up on foot over the rugged rocks.

From esh-Shuqîf we followed a line a little below the ridge to a watershed over which we crossed in a north-westerly direction to *Jebel-el-Akhyâr*. We forgot to take the height of this peak. From its top we obtained a view of a savage gorge, seemingly closed by a conical mountain *vis-à-vis*. A shepherd called the mountain *Jebel-Merj-el-Khanzîr*. He did not know the name Jebel-el-Akhyâr. Near the top of Jebel-el-Akhyâr we started a covey of scores of partridges, which did not attempt to fly, but hopped and ran up the rocks, and were soon out of sight.

Turning somewhat to the north-east we crossed another watershed, and climbed the *Ẓohr-Abul-Hîn*, a crest trending north and south, and fringed with trees of *Juniperus excelsa, M.B.* We took our lunch under one of these trees, on a shelf of rock, from which we had a fine view of the Buqa' and Lebanon, as well as of the Anti-Lebanon chains. Near by we collected *Cotoneaster nummularia, F. et M.*, and *Euphorbia Chesneyi, Kl. et Gcke.* The barometer at 1 p.m. read 22.30, height 8,150 feet. Half an hour beyond Ẓohr-Abul-Hîn we reached *Ḥarf-el-Barak*.

Descending from this peak we came to a ridge four or five miles long,

which connects it with *Ḥarf-Râm-el-Kebsh*. Under the western edge of this ridge is a valley, in which are several springs of good water. The ridge is quite covered with bog-like hemispherical clumps of *Onobrychis cornuta*, and several thorny astragali. Just before we reached the end of the ridge we started a herd of eleven gazelles, which continued in sight for more than half an hour. They were more than once within easy rifle range.

On a sandy hillside, just at the base of the peak of Ḥarf-Râm-el-Kebsh, we found *Helichrysum pygmæum*, *Post* (a new species, with a pretty red involucre), and *Plantago carinata*, *Schrad.*

Ḥarf-Râm-el-Kebsh is the last of the series of shelf-like summits of the comparatively level ridge of Anti-Lebanon. Further to the north the range becomes more rugged, culminating in Tal'ât-Mûsa, and trending thence northward in a series of conical peaks with steep sides and deep valleys. The *Wadi-es-Sohrîji* separates this system from the one over which we had ridden. On the top of Ḥarf-Râm-el-Kebsh we met with *Asphodeline Taurica*, *Pall.* and *Astragalus trichopterus*, *Boiss.* Our barometer at 4 p.m. stood at 22.62 ; height, 7,725.

From Ḥarf-Râm-el-Kebsh we descended to the Wadi-es-Ṣohrîji, down which we passed by a gentle grade on a good, well-travelled road for three hours, until we debouched into the broad plain in which is *'Asâl-el-Ward*. In the Wadi we found *Ballota Antilibanotica*, *Post* (a new species near *B. saxatilis*). It was with great satisfaction that we saw our tent pitched by the village, and reached it after twelve hours of most laborious work for ourselves and our animals. Just before entering the fields about the village we started three gazelles, which continued in sight for several minutes, and then turned a corner into a side gulley, and disappeared.

'Asâl-el-Ward is a wretched village of a few hundred people. It has, however, a spring of cool, refreshing water, for which we were very thankful.

Thursday, *July* 17.—Barometer at 7 a.m. 24.67, height 5,200 feet. Just by our camp we collected *Cousinia Dayi*, *Post*, and *Phæopappus longispinus*, *Post* (both new species), and *Isatis glauca*, *Auch.*, in fruit.

Our train took the direct road northward to Yebrûd and Deir-'Atîyeh, while we turned eastward to Ma'lûlah. Our road lay through a rolling tableland of good grain fields, filled with harvesters. We collected on the way *Verbascum Porteri*, *Post* (a new species of section *Blattaroidea*). After four and a half hours' ride we reached the convent of Mar Sarkis, above Ma'lûlah. The barometer at 12 m. was 25, height, 4,800 feet. Our former observation had given us 5,500 feet.

The hillside above the convent is planted with Sumach trees (*Rhus Coriaria*, *L.*), used in tanning. Among them we found *Centaurea Balsamita*, *Lam.* (new for this region), *Hippomarathrum Boissieri*, *R. et.*, *Isatis glauca Auch.*, *Bupleurum Libanoticum*, *Boiss. et Bl.*, *var. oligactis*, *Post.*

(*To be continued in July "Quarterly Statement."*)

A CURIOUS COIN.

SOUTHAMPTON, *6th February*, 1892.

THE coin here given full size was sent to me for inspection by V. Barton Hill, Esq., from Bath, and is stated to have been bought from a peasant of Gaza, by Benaiah Gibb in 1848, and to have been ever since in the collector's family's possession. It appears from its weight and colour to be silver. The workmanship is excellent from an artistic point of view, especially the bold relief of the head; and the appearance of age suggests that the medal is genuine. On submitting the drawing to inspection of the Committee of the Palestine Exploration Fund it was found that a simila coin had for some time been in possession of Dr. T. Chaplin,

which proved, however, to be of copper covered with silver. Dr. Chaplin's coin has a better preserved inscription, and from his specimen it is clear (as he points out to me) that the Hebrew reads :—

לא יהיה לך
אלוהים א
חרים ע
לפני

"Thou shalt have no other gods before me." (Exod. xx, 3.) The publication of the drawing may, perhaps, lead to further information being obtained from numismatists throwing light on the subject. It appears not very probable that such a medal should be a forgery, because of its unique and extraordinary character. Forgers would be well aware that Jewish coins do not give any representation of living forms, such being contrary to the Law. The letters being square Hebrew, cannot be older than the Middle Ages at most, while the head has a somewhat Byzantine appearance. It would seem that the horn belongs to some kind of cap or head-dress, which is still clearer in Dr. Chaplin's specimen. It might

even represent the coil of a turban worn on one side, though the convolutions suggest a horn. The question is whether it represents a monarch or a deity with ram's horns. In the first case it might be suggested that the medal is one of those trade tokens used by people of different race and religion in the East for communication, the Hebrew inscription being a protest against the Christian obverse. We have instances of this in the case of the gold coins of the thirteenth century, having the cross on one side, but covered on both with Arab texts, including the legend: "Struck at Acre in the year 1251 of the era of the Messiah," and the words "God is One: Father, Son, and Holy Ghost." These appear to have been imitations of Fatemite coins worth about seven shillings, which probably few could read. They would readily, therefore, have been accepted by natives.

Ram-horned figures are well known on the coins of Alexander the Great, of Lysimachus of Thrace (281 B.C.) and of the island of Tenos in the Ægean, but the Byzantine coins of kings do not present such a type. The ram-horned deity (Ammon) is also represented in the pottery statuettes of Phœnicia.

It appeared to me possible that the medal might belong to the Manichean Gnosticism, which survived in the East to so late a date. The Gnostics, as we know from Irenæus, made use of Hebrew formulæ, and King has given a drawing of a beautiful gem supposed to be Gnostic, which represents a deity with rays round the head, and ram's horns and beard, having the *modius* above and the staff of Æsculapius before the face.

The above suggestions do not, perhaps, suffice to account for this medal, but there can be no doubt that whoever the sculptor was, he possessed much greater artistic ability than the ordinary forgers of coins bearing inscriptions in square Hebrew appear usually to possess, and the question appears worthy of further consideration.

C. R. C.

III— בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן

אבד אבדמלך

II— בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן

I— בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן אבדמלך בן

HAMMURABI ? ? ?

THE PRAYER OF BEN ABDAS ON THE DEDICATION OF THE TEMPLE OF JOPPA.

SOUTHAMPTON, *3rd March*, 1892.

THE squeeze of a Phœnician inscription, said to come from Jaffa, sent home by Mr. F. J. Bliss, seems to me to indicate that the original text is genuine, and of much interest. The characters are those used in writing by Phœnicians about the fourth and third centuries B.C., but no Phœnician text is, I believe, known in Palestine south of the vicinity of Acre. If we take as proven the later date of the Eshmunazar coffin, which M. Clermont-Ganneau advocates, and which seems to me well established, we know that, at the period in question, when Palestine was in the power of the Ptolemies ruling in Egypt, the plains of Sharon were given to the King of Sidon, to be Phœnician territory "for ever"; although this was soon brought to nothing by the rise of the Hasmonean family. It is thus very natural that a text of the third century, in Phœnician, should be found at Jaffa; and it seems from the text that a Phœnician temple was raised in honour of Eshmun—the chief Phœnician deity—by the writer of this text, which consists of three very long lines of writing in well defined characters.

The transliteration and transcription, which I have given from the squeeze, will serve to show the values of the letters, which resemble those of the Cyprus texts, and of the text of M'asub near Acre, published by M. Clermont-Ganneau, and dating 274 B.C. The letters which do not seem to occur are *Zain* and *Koph:* the rest of the 22 composing the Semitic alphabet are present, if I am right as to a single occurrence of a much worn *Tsadi* in the second line. They do not require particular notice, except that the *Cheth* has only one bar, which is not usual, and seems to betoken late date. This form is found on the Carpentras stone, but in Assyria it is as old as the seventh century B.C. in Aramaic texts.

The translation may be subject to revision, when the text itself can be studied by specialists; but as it makes good sense and grammar throughout, may, perhaps, be accepted as generally correct, and is to the following effect:—

Line 1.—A worshipper, the son of a worshipper, has very firmly founded the temple of Joppa, being prospered by Eshmun; (being) there Lord—Ben Abdas. Thou wilt hear with acceptance, and thou wilt save Ben Abdas—a servant for ever, a servant of Eshmun. . . . . .

Line 2.—A sinner towards Baal, he returns drawing back. Thou shalt protect the worshipper as a son, O my Baal. Have mercy on me, O Baal, of good fortune[1] (who am) the son of a worshipper of

[1] "Baal Gad" is here a title of Eshmun.

Eshmun, a faithful servant, the son of a worshipper of Abset. The wanderer having rested—the son of the worshipper of Eshmun —cut a stone.

Line 3.—He carved an inscription. Have mercy, O Lord, on a servant, and save the son of a worshipper of Eshmun. . . . And he erected a high place (as) an obedient worshipper.[1]

Perhaps the names "servant of Eshmun" (*Abd Eshmun*) and "servant of Abset"[2] (*Abd Abset*) are to be regarded as those of the father and grandfather of the writer of the inscription. When the text says that "the son of wandering had rested," we might suppose that either a journey for colonisation is intended, or that the worshipper was a merchant whose travels were over, as he had become rich, and now desired to propitiate the gods.

The following points require to be explained :—

ערכת, for a "temple enclosure," is well known in the ancient text of Yehumelek of Gebal, and has been fully discussed by Renan. ("Corp. Inscript. Sem." i, 1, page 6.)

עבדא for the Hebrew עבד is found in Aramaic (Buxtorff, p. 1564).

בין is fairly clear on the cast. Compare the Arabic root ين whence يمن "propitious." Perhaps, however, we may take the particle בן in the sense of *vropter* (Buxt., p. 1219), and the words may mean "priest of Eshmun," like the Talmudic ממונה and מני as given by Buxtorff (p. 1222).

אדני for "Lord," occurs in the Hebrew in compound names, and in Phœnician texts, where it is rendered "his lord."

עבדאס "The Servant of As" (Abdas) appears to be a personal name, and *As* is, I believe, a known deity, though I cannot find

[1] The writer appears to rely on the piety of his father, Abd Eshmun, rather than on his own, as he had been a sinner, or, perhaps, a worshipper of other gods.

[2] It should be noted that a person called Abd Abset, at Larnaca, describes himself as a Carthaginian. The present writer, Abdas, the son of Abd Eshmun and grandson of Abd Abset, may have come from Cyprus or from Carthage to settle in Joppa. Another case in which a Phœnician of Cyprus bore a name connecting him (like that of Abd Abset) with Egypt, is the Citium tombstone of Horus, son of Abd Osiris. The worship of the Egyptian gods during the time of the Ptolemies, who were in possession of Palestine, was not unnatural in Phœnicia, and, it seems, extended to Cyprus and Carthage. It might possibly have been introduced by Carthaginian emigrants to the eastern shores and islands of the Mediterranean.

the authority. Several Egyptian gods were adored in Phœnicia about this time, such as אסר Osiris, and חד Horus; and Abset, mentioned later, appears to be the Egyptian Bast. In the same way *As* might perhaps be Isis (*Uasi*).

חטא in Hebrew, means "to err," "to sin," and is here found with the contrary, תוב "to return," and יסר for יסור "drawing back."

תצין I suppose to be the 2nd sing. masc. of the future of צנן "to protect," or from a cognate root.

בעל גדת would seem to be the Hebrew Baal Gad, "Lord of good luck," in the feminine for the abstract.

אבסת is known from a text in Larnaca (Corpus I, i, p. 98). Perhaps in both cases we should read עבדא בסת (*Abda Bast*), which agrees with the name Αβδου βαστιος found by Waddington (No. 1866 *c*) at Sidon, in a Greco-Phœnician text. Bast was the Egyptian goddess connected with Bes.

בד is from בדד "to divide," cognate to בדא "to fashion."

גרית I suppose to come from גרר "to scrape," and to mean letters "scratched:" the verb preceding (חרש) means "to inscribe."

בעל When Baal is intended the article in Hebrew precedes, except where there is a particle prefixed (as in the second line); but if my rendering be correct the word may here only mean "Lord."

שלם The 2nd singular imperative masc. As in the Aramaic שלם "absolvere" (Buxt., p. 2422).

גרא perhaps a longer form of גר, which often occurs in the inscriptions of Carthage. It is there used in its well-known ancient signification of one "allied" or "taking refuge with" another, as in the term Ger-Ashtoreth, "the adherent of Ashtoreth."

On the other hand, it might be from the same root with גרית above mentioned, and mean "the writer." The word being doubtful is omitted in the translation.

נבן I suppose to come from נוב, which has the meaning "to raise up" (Gesenius). The final ן in this and in the words שיתן and יתובן seems to be an affixed pronoun of 3rd person singular like the Syrian *ni*, and the older Assyrian demonstrative *annu*.

נפן is not very clear in the squeeze. I have supposed it to come from the root נפן "to be bent," and to be the present participle meaning "bowing" before the Deity.

This interesting text shows us the worship in Joppa by Phœnicians of Eshmun, Baalgad, Bast, and As, and the name Baal for "Lord." It would be interesting to know where the stone was found, as it might be near the במא (Aramaic for במה), or "high place," which—enclosed in an *Arcah* or "temple court"—was erected, it would seem (if the text be genuine), at some time in the 3rd century, B.C., by Abdas, in Joppa.

C. R. CONDER.